THE ANTI-JACOBIN Review and Magazine;

&c. &c. &c.

For FEBRUARY, 1803.

Virtus Præceptoris haberi ſolet, nec immerito, quos erudiendos ſuſceperit notare, diſcrimina Ingeniorum, et quo quemque natura maximè ferat, ſcire.

ORIGINAL CRITICISM.

The Myvyrian Archaiology of Wales, collected out of ancient Manuſcripts. Vol. I. Poetry. Vol. II. Proſe; being a Collection of Hiſtorical Documents. 8vo. Pp. 584, and 628. Longman and Rees. 1801.

THAT the poetical and hiſtorical documents of our Britiſh anceſtors ſhould remain for ages, ſealed up in the privacy of a few manuſcripts, from the general eye of the Britons themſelves, and ſequeſtered from the peruſal of all the world beſides in the darkneſs of an unknown language; has long been a ſubject of ſurprize and ſorrow, to the friends of hiſtory and to the lovers of poetry over the whole iſland. Such particularly as had the true taſte to admire and applaud the poetry of Oſſian, to reliſh its ſimple beauties, and to feel its natural ſublimities; muſt have longed to feel and to reliſh the ſame ſublimities and beauties in his brother-bards of Wales. Such alſo as mourned to behold the Roman ſun of hiſtory ſetting in the weſt, and deſpaired of ever beholding it again, muſt have wiſhed to recover a glimpſe of its illumination, in the ſtars that were known to have then riſen upon the horizon of hiſtory. Yet the wiſh, however ſtrong in itſelf, however prevalent among ſcholars, was either ſucceeded by deſpair or terminated in diſappointment.

"As to the genuineneſs of theſe poems," ſaid the Rev. Mr. Evan Evans in his preface to a ſpecimen of ancient Welſh poetry in 1764, "I think there can be no doubt; but though we may vie with the Scottiſh nation in this particular, yet there is another point, in which we muſt yield to them undoubtedly. The language of *their* oldeſt poets, it ſeems, is ſtill perfectly intelligible, which is by no means our caſe. The works of Taliefin, Llywarch Hên, Aneurin Gwadd-rydd, Myrddin Wyllt, Avan Verddig,

dig, who all flouriſhed about the year 560, a conſiderable time after Oſſian, *are hardly underſtood by the beſt critics and antiquarians* in Wales, though our language has not undergone more changes than the Erſe."

This aſſertion of the half-intelligibility only of the language in thoſe poems, even to the beſt antiquarians and critics of the country, was a death-blow almoſt to all our hopes. What was "hardly underſtood by the beſt," we could not hope to be tranſlated for the public. Yet the reaſon aſſigned by Mr. Evans for a phænomenon in literature ſo extraordinary, ſince the language of Homer was ſo well known among his countrymen to the laſt, and the language of Oſſian is ſo well known at preſent, is made ten times more extraordinary by the allegation of a falſe fact, that the Welſh "has not undergone more changes than the Erſe." It certainly has, for one hiſtorical and predominating reaſon, the continuance of Wales for ages under the reſident authority of the Romans, and the exemption of Caledonia from it. This grand event in the annals of the two countries, muſt have made a deep impreſſion upon the two languages; by the introduction of new terms for new objects, new implements of uſe, new modes of luxury, and new ideas of literature, to the one people, contraſted with the abſence of all from the other. And we ſee the truth of this obſervation confirmed, by what Mr. Evans himſelf ſays immediately, concerning a reduction of Wales not half ſo impreſſive as the Roman, even the Saxon or Engliſh. "Nay," he ſays in continuance, "the bards that wrote a long while after" 560, "from the time of William the Conqueror to the death of Prince Llewelyn, *are not ſo eaſy to be underſtood, but that whoever goes about to tranſlate them, will find numerous obſolete words, not to be found in any dictionary or gloſſary, either in print or in manuſcript.*" Such effect has the laſt reduction of Wales had, upon the language of it! How much more then muſt the firſt have had, when the Roman world of arts and literature was now thrown open to the natives, and an infinity of new ideas now broke in with the Roman ſun upon them! Yet the Erſe of Scotland eſcaped from all, as the Caledonians, the Picts, and the Scots had unhappily the honour of being never civilized by ſubjection to the yoke of either. Theſe poems of Wales "ſeem to me," adds Mr. Evans, "though not ſo methodical and regular in their compoſition as many poems of other nations, yet not to be wanting in poetical merit; and if I am not totally deceived in my judgment, I ſhall have no reaſon to repent of the pains I have taken to draw them out of that ſtate of obſcurity, in which they have hitherto been buried, and in which they run great riſque of mouldering away."*

The public was certainly obliged to Mr. Evans, for his exhibition of the poems to it in an acceſſible form. Nor were they "wanting

* Preface, ii. iii.

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in poetical merit." Yet they were, we muſt own, much (even very much) inferior to the poems of Oſſian. Theſe were no more "methodical" or "regular in their compoſition," than the poems of Mr. Evans. They were indeed leſs ſo. But then they had ſuch fine touches of nature, ſuch bold burſts of poetical enthuſiaſm, and both coloured over with ſuch a deep tinge of animated melancholy, as muſt make them to be *felt* for ever, by ſouls in any degree congenial to the author's own. Something like the ſame ſpirit, we ſhould expect to *feel*, if we attend to Mr. Evans, in his Welſh poems, as "what was ſaid of poetry in general by one of the wits," he tells us, "that it is but proſe run mad, *may very juſtly be applied to our bards in particular*; for *there are not ſuch extravagant flights* in *any* poetic compoſitions, except it be in the eaſtern, to which, as far as I can judge by the few tranſlated ſpecimens I have ſeen, they bear a great reſemblance." *

If this be true, we ſhall find the very ſoul of poetry in them, and cry out in a grateful rapture,

> Igneus eſt ollis vigor et cœleſtis origo
> Seminibus, quantum non noxia corpora tardant,
> Terrenique hebetant artus, moribundaque membra.

Yet we muſt not leave our *Engliſh* readers to expect, that they ſhall find this "vital ſpark of heavenly flame" in the poems, *when* they are tranſlated for us. Mr. Evans's own ſpecimen, we fear, is oppoſed to this aſſertion; and his Welſh poetry ſeems much inferior to Macpherſon's Erſe, even in the very "inſæpiens ſapientia" by which he himſelf characterizes them. But this inferiority may reſult from what Mr. Evans finally alledges concerning them, that "the poems in the original have great merit, and, if there is none in the tranſlation of this ſpecimen, *it muſt be owing entirely to my inability to do the bards juſtice.*" † Yet, as we muſt add in vindication of Mr. Evans, though we ſo ſpeak in derogation of the poems themſelves, the heroic elegies and other pieces of Llywarch Hên have been ſince publiſhed with a tranſlation by William Owen, one of the very gentlemen (we believe) concerned in our preſent publication; but theſe poems exhibit not any more than Mr. Evans's, the wide-ſpread pinions of that eagle-genius Oſſian. All theſe poems indeed are *hiſtorical*; and the circumſtance has not been ſufficiently conſidered perhaps by our preſent publiſhers, when they characterize their ſecond volume in the title page, as "hiſtorical monuments" and "proſe." But equally *hiſtorical* are the poems of Homer and of Oſſian. And, as no machinery is introduced by the Welſh poets, as no addreſs is admitted to animate or inanimate nature, the even current of hiſtory it little interrupted in its courſe, and only a little agitation is made in its waters by the hand of poetry.

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* Preface, iv. † Ibid. ibid.

"The volumes of the Welſh Archaiology," we are told in a general advertiſement from the editors, "may poſſibly come into the poſſeſſion of perſons, who are unacquainted with the language of the materials that are contained in them." This intimation ſhews us the reaſon, why the Welſh word *Myvyrian* is introduced in the title page. Yet ſurely the intimation is not ſtrictly true, and the introduction therefore is not rigidly right. It is not ſtrictly true, that the volumes "may *poſſibly* come" into the hands of perſons unacquainted with Welſh. It is highly probable, it is aſſuredly certain, that they will. Even the editors themſelves, who ſo ſpeak, acknowledge the contrary by their very actions. Why elſe is the reſt of the title page, why is the whole of this advertiſement, merely in Engliſh?

"With a view of preventing the Welſh Archaiology from being depreciated, the editors are anxious of giving [to give] a brief and a general account of the collection, which is now added in this form to the ſcanty ſtore of [Welſh] archaiological literature. There ſtill happily remains a great number of ancient manuſcripts in the Welſh tongue; ſome of them brought together into the valuable depoſitories of public-ſpirited gentlemen, who are liberally ſolicitous of preſerving ſuch treaſures for poſterity; and are fortunately ſaved by attentive individuals. Theſe books are venerable monuments of enlightened periods of literature amongſt the Britons, while ſcenes of barbarity were acted over Europe, and darkened the light of our iſland," an allegation (we ſuſpect) very queſtionable in itſelf, whatever chronology we aſſign it, and more than queſtionable if we aſſign it the chronology which the editors ſeem to aſſign, that of the ſixth century: "a literature whoſe origin was not borrowed" from the Romans, "but matured at home, under that extraordinary ſyſtem the Bardic inſtitution; concerning which, under the name of Druidiſm, much has been written, much miſunderſtood, and of which the world yet knows but very little."

So ſaying, our editors appear to ſpeak of ſomething utterly unknown to us, ſomething

Beyond the viſible diurnal ſphere

of even druidical antiquarianiſm. What this ſomething is, we muſt leave them to explain in another work, we apprehend. In the mean time they have a fair right to our ſuſpended faith.

"From a conſciouſneſs that time was rapidly diminiſhing the number of our moſt curious manuſcripts, the conductors of the preſent undertaking were induced to take the neceſſary meaſures for preſerving the contents of thoſe remaining, by printing a few copies to ſupply the demand of the collectors of Britiſh Hiſtory and Antiquities. Towards accompliſhing ſuch a deſign, they lately increaſed a collection, which they had been for ſeveral years accumulating for themſelves, by purchaſing many manuſcripts, and by procuring tranſcripts of others; and the editors made application alſo to gentlemen poſſeſſed of rich treaſures of this kind, for the uſe of their writings.

So far the editors have ſtated the general nature of their publication very clearly. But they inſtantly proceed to a diviſion of it, which

which is contrary to what they have already announced in their title page, and confounds their readers at firſt by not diſtinguiſhing ſufficiently a future publication from the preſent.

"The materials," they tell us, "being arranged from the above-mentioned ſources, it was found that the plan naturally divided itſelf into two parts, one having poetry for its object, the other proſe; and that it was requiſite to purſue the following order in the execution of it. The firſt volume is appropriated for ſo much of the ancient poetry of the Britons, as fate has bequeathed to us; and comprehending [comprehends] all the remaining compoſitions, from the earlieſt times to the beginning of the fourteenth century. To thoſe who are tolerably well verſed in Welſh literature, this will appear a very proper point for the concluſion of the volume; as it forms a remarkable epoch in the character of our poetical compoſitions in particular, reſulting from a loſs of patronage occaſioned by the great change in our political condition. The ſecond volume of poetry," *as intended to be published hereafter*, "includes the moſt ſelect performances of the fourteenth, fifteenth, and ſixteenth centuries. However charming all the effuſions of the Cambrian muſe during theſe periods may appear to the few, who are acquainted with them, the editors muſt content themſelves with giving ſuch pieces only, as ſeem moſt deſerving of notice from their intrinſic merit, or as they may tend to elucidate our hiſtory or to diſplay our national manners and cuſtoms. For by publiſhing the whole, which would extend to many volumes, there would be great expence incurred without adequate gratification to the public. Theſe volumes will form a theſaurus of ancient Britiſh verſe, through the ſpace of about twelve hundred years; and they will diſplay various characteriſtics with reſpect to ſtyle and manner. The firſt volume of proſe Archaiology," *here published*, is dedicated to hiſtory," as we have already ſeen. "It will embrace about the ſame extenſive period, as the firſt volume of poetry; that is, from the fifth to the beginning of the fourteenth century. Therein the reader may perceive, that the Welſh have ſome records of their origin and of ancient events, the preſervation of which muſt obtain to them fair cauſe of exultation, in the preſence of the nations of Europe. The ſucceeding volume of proſe," *that is intended to be published hereafter*, "contains monuments of various parts of learning and ſcience: amongſt other matters, maxims of ſocial economy and morality, a ſplendid collection of proverbs, inſtitutes of grammar and of poetry. Theſe, as they become known, will ſhine unexpectedly and with brilliant luſtre before the world."

Such are the volumes now publiſhed or promiſed! The literary world muſt be happy to receive them. They form a mine, that has long lain hid to the world in their native caverns of darkneſs below. The mine is now begun to be worked, the ore is *brought to graſs*, and will be ſpeedily *buddled*, ſtamped, and *waſhed* for general uſe. Accordingly, after acknowledgments to thoſe who communicated their manuſcripts, or encouraged the publication, or lent their aſſiſtance with their manuſcripts in the proſecution of the work, among the laſt of whom are *three profeſſed bards*, "Mr. Rice Jones, *the aged bard* of Blaenau," and "Davydd Thomas, *y bardd*," and "Thomas Edwards, *y bardd*;" the editors conclude their advertiſement to us:

"From the liberality and patriotism," they say, "of the possessors of the superb collections of WYNNESTAY, GLODDAITH, and HENGWRT, the editors anticipate the pleasure of enriching the subsequent volumes out of those treasures of ancient British lore. And, when their task is completed, the editors hope, in having thus rendered a more easy access to the treasures of British manuscripts, that some individuals, who are properly qualified, will shew a solicitude for their value by publishing literal translations of them, as a means of attracting the attention of the literary world, which will repay to British literature what is due to it for the oblivion of centuries."

In that hope *we* warmly join. To *us* and to "the million" the ore, however valuable in itself, however rich to the eye of a knowing miner, is yet in an useless state at present. A further process is requisite, in a translation. And, in our zeal for the speedy appearance of such a translation, we cannot but express our hopes and our wishes, that the very editors themselves, as soon as they have, by this publication, completely secured the originals from the ten thousand dangers to which they have been for ages exposed, and from which they have been by a kind of continued miracle for ages preserved, will instantly set themselves to work in rendering all into English. The encouragement which has been lent them with such a patriotic generosity of spirit for printing the originals, may lose indeed some of its activity by having no longer the zest of Welsh patriotism to heighten it; but will certainly be enlarged in its influence, by its diffusion over all the rest of the island. And, as to Mr. Evans's allegation, that the bards of the sixth century "are hardly understood by the best critics and antiquarians in Wales," or that even the bards, who wrote between the days of the Conqueror and the death of Llewelyn, "are not—easy to be understood;" we consider it to be refuted by fact decisively, because we know the laws of Hoel Dha, that cotemporary with the Confessor himself, to have been translated even by an Englishman, and translated with an accuracy acknowledged even by the Welsh themselves. The editors appear, from their names subscribed at the close, to be *Owen Jones* and *Edward Williams* and *William Owen*; as the date is also "London, the 1st day of January, 1801."

We are then presented by the editors, with "a short review of the present state of Welsh manuscripts." In this we have such an account of them, as is requisite to be laid before our readers, for the sake of diffusing as widely as we can the knowledge of a publication; that from its very quality, as consisting almost wholly of Welsh, can hardly be noticed by us in any parts but the prefatory. We will, however, select such parts alone, as are most necessary to be repeated, or are most useful to be known.

"Our old manuscripts," we are told, "have for ages been locked up in the libraries of some of the first families in Wales, first in rank, first in fortune, and (what on the present occasion is worth notice) first of birth and descent. These libraries have not for several centuries been disturbed,

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by change of proprietors." This is a very extraordinary incident, and we therefore point it out to the notice of our readers. "In every other nation ſuch venerable monuments of anceſtral celebrity, in the poſſeſſion of ancient and opulent families, would have been long ago produced to the world with a degree of exultation, that would have been very laudable: but it has not been ſo in Wales. Patriotiſm and nationality admit of modifications, that are truly philoſophical; and, where they thus appear, are productive of very beneficent conſequences. They encourage learning, improvements, and in general whatever tends to advance the progreſs of genuine civilization: but theſe firſt-moving virtues, for ſuch they certainly are, have almoſt diſappeared in Wales. The *amor patriæ* has long ceaſed to actuate the ſouls of families, who [which] for many ages were by the Welſh nation regarded as the deſcendants and repreſentatives of their venerated princes, who [which] were even as ſuch obeyed by them, for a long time after the title of ſovereign was no longer allowed them. Theſe families found their accounts [account] in the general and warm attachments of the natives of Wales, who now know not thoſe that are deſcended from their ancient native ſovereigns, or (if they do) regard them not as ſuch."

We are ſorry to read this deſcription. We feel for the honour of our Britiſh brethren. As Britons originally ourſelves, becauſe nine tenths of the Engliſh are undoubtedly ſuch, and only made Engliſh by force of arms, *we* have not yet caught the habit of conſidering ourſelves as merely Engliſh, we cannot but recur in fancy on ſuch an occaſion as this to our primary original, and therefore we cannot but lament over this degeneracy of ſpirit in the Welſh. The *amor patriæ* we conſider as the life-blood of every country, even the vital ſpirit that is neceſſary to keep the body politic alive.

> Spiritus intus alit, totamque infuſa per artus
> Mens agitat molem, et magno ſe corpore miſcet.

Nor, in our fondneſs for the credit of Wales, can we allow ourſelves to receive ſuch a diſparaging account of its natives implicitly; men that defended their country with ſuch a gallant obſtinacy of ſoul, through ſo many ages, and with ſuch inferiority of power, againſt the growing encroachments of the Engliſh; even though it is given us by Welſhmen themſelves, by Welſhmen writing to Engliſhmen, and by Welſhmen impregnated with all the honourable ſpirit of Wales. We would even appeal to their ſpirit againſt their aſſertion, and oppoſe the fact alledged by this very publication made, ſo expenſively projected, ſo extenſively patronized, and ſo ſucceſsfully executed in part.

"About the time when Wales was incorporated with England," as the Editors proceed, "government ſeems to have entertained an idea" as low in the eſtimate of literature as it was ſavage in the eyes of humanity; "that it was not ſafe or politic to ſuffer the Welſh language to live," when Romans and Saxons and Danes and Normans had all ſuffered it! So much more hoſtile to literature, ſo much more barbarous in manners, were theſe than the worſt of thoſe!

" The uſe of it" *now* " was diſcouraged; and all that could decently and with ſaving-appearances be done, was attempted to ſuppreſs and annihilate it. On the reformation, the Welſh" with a propriety as religious as it was patriotic " expreſſed a wiſh to have the Bible in their own language; and in 1563 an act of parliament enacted, that before the 1ſt day of March, 1566, little more than two years, the Scriptures of the Old and New Teſtaments ſhould be tranſlated, printed, and be ready for uſe in the churches of Wales; but, towards effecting this, not a ſingle farthing was ever allowed by parliament, or any otherwiſe by government." The government, we fear, and Engliſhmen as we are cannot but expreſs our fear with reſentment, in thus acting meant to preclude what they were forced to preſcribe, held up an expectation to the Welſh which they intended to defeat, and thus did

> Palter with them in a double ſenſe;
> That kept the word of promiſe to their ear,
> And broke it to their hope.

But the public ſpirit of the people happily defeated the inſidious meanneſs of their governors, Elizabeth and her miniſters. For, as the editors proceed, unwilling perhaps to hazard the remarks which we have boldly launched againſt our rulers of the day, " the Bible was tranſlated" notwithſtanding, " and well tranſlated; was printed, and brought into uſe; but not at the expence of government, which had given profuſe encouragements to the Engliſh tranſlators of it." The ſame low ſpirit of making religion buckle to politics, and the beſt intereſts of ſociety be ſacrificed on the artar of accidental power, actuated (we fear) the very conduct of the Romans themſelves; as no remains of a Celtic tranſlation of the Bible have ever appeared, either on the continent or within the iſland. The Latin, we apprehend, was the only language in which GOD pronounced his laws or proclaimed his actions in the churches of either; and *thus* the Latin became the only language too, in which man ſupplicated or thanked GOD in thoſe churches. And the Bible was *thence* read as the prayers were preferred within the churches, in the language merely of thoſe original conquerors the Romans, even through the Saxon, the Daniſh, or the Norman periods. But now, at the reformation, among the Welſh—" were a few pious and patriotic individuals, who did the Welſh this great ſervice" of tranſlating the Bible into their native language. " Their names are known, and will with high veneration be known, as long as the Welſh language lives; which will be, we preſume, as long as the iſland of Britain exiſts. Why Welſh Bibles were taken out of Churches and burnt, as we have it recorded," an incident of which *we* never heard before, yet which is recorded, it ſeems, and certainly appears on the face of the fact to have been done by the hand of power, " and Engliſh ones ordered to be uſed in the room of them," a circumſtance that deciſively proves the hand of power exerted on the occaſion, " cannot

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now be well known." Yet theſe circumſtances, ſo little known at preſent, unite to ſhow the reaſon; and tell us in very ſignificant language, that all encouragement was witheld for executing what could not but be ordered, in hopes that this negative operation would be ſufficient to prevent; and that, when the virtue of individuals counteracted this viciouſneſs of the government, an appeal was made by the prerogative ſecretly and illegally to a poſitive operation. "We truſt," and ſo truſt *we*, "that however hoſtile the politics of this country were once towards our language, they have ſo far ceaſed to be ſo, as to become abſolutely indifferent about the matter."

Poor praiſe this is ſurely, as it is a praiſe of us for not being abſolute barbarians; not ſtruggling any longer to extirpate a language, by plunging a whole nation for a whole century into a total incapacity of hearing the Scriptures read, and of joining in the devotions offered within the church; a language too, which was the ſpeech of Weſt-Europe from the very firſt inhabitating of it, which has now continued there for not leſs than three thouſand years, and is probably the oldeſt language now *ſpoken nationally* upon the face of the globe.

"That it has been once in contemplation to baniſh the Welſh language out of Wales, admits of no poſitive proofs; but ſuch as are ſtrongly preſumptive, forcibly obtrude themſelves upon us. Otherwiſe how is it, that our literature never experienced that degree of patronage and encouragement, that would have enabled ſome individuals to uſher it into the world. We deſire to be underſtood as ſpeaking of paſt times, ſincerely hoping that thoſe of the preſent will make amends before the tribunal of the literary world."

We confeſs it with ſhame for our government in the reign of Elizabeth, that no fund was provided for tranſlating the Bible into Welſh, as was for tranſlating it into Engliſh; and that authority was ſecretly exerted afterwards, for depriving the Welſh churches of a tranſlation which had been made by private patriotiſm and private generoſity. The language was thus proſcribed by the looks of the Queen at firſt, and was then attempted to be annihilated by her arm of prerogative. That it was not proſcribed *effectually*, we owe to the religious patriotiſm of a few; and that it was not *effectually* annihilated afterwards, we owe to the ſpirit of the whole principality.—Had ſuch a proſcription been made and ſuch an annihilation attempted in *England*, we fear, indeed we are almoſt ſure, our anceſtors would have ſunk under the one or the other, and our church bibles have ſtill been in Latin. This aſſertion we actually ſee turned into fact, within a part of England at preſent; Cornwall, that South-Wales of our Saxon anceſtors, *having never had a Bible in its own language*, and *ſo having its language ſuperſeded already by the predominant Engliſh.*

"The printing of our ancient manuſcripts has long been anxiouſly but deſpairingly wiſhed for, and many perſons of learning and every other neceſ-

neceſſary qualification have at various times appeared in Wales. Attempts were made by them, to bring thoſe manuſcripts out of their long and deep ſeclusions; but without any ſucceſs. How far the abſurd politics that would, had it been known how, have laid violent hands on the Welſh language, had ſucceeded in engaging the firſt and leading families of the principality, to act on ſuch an idea, admits of no proof now, beyond that of a ſtrong preſumption. And if a few exceptions exiſted, which we will not deny, they were not numerous or powerful enough to give energy and effect to ſuch an undertaking."

That any idea ſhould be entertained of laying violent hands upon the language, *after* the Welſh Bible and the Welſh liturgy had been ſettled in the churches of Wales, ſeems incredible in itſelf. It was certainly abſurd, but it is not incredible. The very recent attempt to prevent a tranſlation of the New Teſtament into Erſe, in order to extinguiſh this part of the Celtic, betrays the ſame policy actuating even our own times, and acting ſtill to the ſame purpoſes in our own court. The policy failed before, from the boldneſs of the effort and the probity of the people. It therefore aſſumed another form, and operated in another manner. It acted only with a view to poſterity, and meant only to diſcourage what it could not deſtroy. And, as there will be always ſome ſouls more attached to a victorious country than faithful to their own; more inclined to injure their country by an act levelled at poſterity than by one calculated for the preſent period, even more inclined to hurt the pride than to injure the intereſt of poſterity; ſome of the Welſh themſelves ſeem to have united with the Engliſh, and perfidy was to do what power alone could not do. Yet even this combination has been defeated, by the ſpirit now raiſed happily at laſt among the Welſh, of publiſhing their antient manuſcripts.

"Many collections of Welſh manuſcripts were formed, ſince the reign of Elizabeth, by curious perſons, with a view of [to] their preſervation. Among thoſe which ſtill remain, the following are the principal.——In NORTH WALES, the collections of Sir W. W. Wynne, at Wynneſtay; Sir Thomas Moſtyn, at Gloddaith; Griffith Howel Vaughan, Eſq. at Hengwrt; Paul Panton, Eſq. at Plâs Gwyn; —— Leo, Eſq. at Llanerch; Griffith Roberts, M. D. at Dolgellan; Mr. Rice Jones, at Blaenau near Dolgellan; Rev. Richard Davies, at Bangor; Davydd Thomas y Bardd; Thomas Edwards y Bardd.—SOUTH WALES, the collections of Thomas Johnes, Eſq. at Havod; Herbert Hurſt, Eſq. at Ceubalva, near Landaf; David Thomas, Eſq. at Trev Groes, near Cowbridge; —— Turberville, Eſq. at Llanaran; Mrs. Bevan, at Trer Bryn, near Cowbridge; Rev. Joſiah Rees, at Gelli Gron; Henry Williams, Eſq. at Cruz Hywell; Mr. Edward Williams the bard, at Flimſton.—LONDON, the collection of the Britiſh Muſeum; the Welſh School; Mr. Owen Jones; Mr. Edward Jones.—OXFORD, the collection of Jeſus College; the Rev. Mr. Price, at the Bodleian Library; the Earl of Macclesfield, near Oxford."

Theſe compoſe together a large aſſemblage of valuable manuſcripts, if we may eſtimate the number of the pieces by the number of proprietors,

prietors, and if we can infer quality from quantity. In order to aſcertain at once the real number and the actual value, let us proceed with the editors, in their farther account of them.

" One of the earlieſt and moſt aſſiduous collectors, was John Jones, of Gelli Lyvdy; who continued making fair tranſcripts of choice materials from about 1590 to 1630, as appears by his excellent practice of affixing dates to all his labours. His volumes are folios and quartos, [each] generally containing upwards of 1000 pages; and of theſe volumes the editors are acquainted with upwards of forty, diſperſed among various collections. The next were the cotemporaries, Robert Vaughan and William Maurice; the former [the founder] of the *Hengwrt*, the latter of the *Wynnestay* collections.

" The learned Edward *Llwyd*," as ſpelt by them, but by himſelf *Lhwyd*, " author of the *Archæology Britannica*," that text-book (as we beg leave to call it) for every Engliſhman ſtudious of knowing the language and writers of Wales, N. B. — Nocturnâ verſanda manu verſanda diurnâ, " ſpent the whole of his life and fortune in collecting manuſcripts, and intended to print the moſt important of them. After he had ſtruggled with almoſt inſurmountable difficulties for many years, he brought together upwards of a hundred and eighty volumes of old writings, many of them of great value. He had been promiſed admittance to ſome of the firſt libraries for ancient manuſcripts in Wales; but when it became known what ſervices he intended to [do for] Welſh literature, his friends forſook him, and withdrew from him the patronage which they had once promiſed him. Books in or of uſe to the Welſh language, were not to be encouraged. Of this he complains, when ſpeaking of one of thoſe pſeudo-friends.* In ſhort, he met with oppoſitions that diſgrace the age, in which it was his misfortune to be born. The moſt malignant artifices were practiſed, to obſtruct him; ſo that he was not able to accompliſh his laudable deſign. He died, not far advanced in years, and left his valuable and numerous collection to Sir John Seabright; in whoſe library they remained for almoſt a whole century, inacceſſible to any one that could make a proper uſe of them. And it was feared they were loſt for ever. But, very fortunately, as many of the books as were not ſcattered about and loſt, lately became the property of Thomas Johnes, Eſq. of Havod, and are lodged in his ſuperb and immenſely valuable library. This very patriotic gentleman, with that generoſity which actuates him on every other occaſion, has put theſe manuſcripts into the hands of the editors of the preſent publication."

Here let *us* ſubjoin a few notices, as we can dwell more fully upon this point, than the editors thought it proper to dwell; as we ſhall thus ſee the advantages that the editors poſſeſſed above Mr. Llwyd; and as we ſhall *prove* the juſtneſs of their keen remark, concerning his meeting with " oppoſitions that diſgrace the age, in which it was his misfortune to be born." This was truly the caſe. " The names of the ſubſcribers towards the author's travels, as alſo of thoſe who were pleaſed to contribute without ſubſcribing," were only—two

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* " *At poſtea, a quibusdam magis pſeudo-politicis opinor quam literatis diſſuasus, promiſſum revocavit.* Vide Arch. Brit. p. 261. col. 2."

hundred;

hundred; though he was to travel into Cornwall, into Bretagne, into Wales, into Scotland, and into Ireland, as well as publiſh his work.* He had, in fact, even no leſs than "five years travels, through the moſt retired parts of her Majeſty's kingdoms" only.† Yet, after all, he tells us himſelf, what mournfully betrays the reception which he encountered when he publiſhed. "I am not ignorant," he cries, "of the objections ſome learned and ingenious gentlemen have been pleaſed to urge againſt this book, whilſt it was a printing; nor of the diſadvantages, to which a book ſo cenſured muſt be liable."‡ He afterwards introduces "a gentleman that would ſeem concerned for this undertaking," predicting, with aſſerted ſorrow, that "his firſt volume will meet but with a cold reception;" and averring "there are not perhaps above half a dozen or half a ſcore in the kingdom that are curious that way."§ "Half a dozen!" he very naturally exclaims upon this, "or half a ſcore! a very comfortable number truly, towards carrying off an impreſſion; and a ſpeech of great encouragement, to all lovers of the antiquities of Britain and Ireland."‖ But "theſe mean practices I always deſigned to paſs by," Mr. Llwyd adds, "as no material information to the generality of readers: but finding the notions, though perhaps at firſt not much regarded, to ſteal by degrees on ſome gentlemen of diſtinction, and ſuch as are perſons of judgement and candour; I thought I ſhould be much wanting to myſelf, if I paſſed it by wholely unregarded; and, therefore, that the mentioning it on this occaſion, might prove neither wholely uſeleſs nor very unſeaſonable."¶ Such was the rude and illiberal treatment, which ſuch a work and ſuch a writer encountered at the commencement, in the middle, and near the concluſion of his labours for publication! Yet, what muſt have wounded his ſpirit moſt ſorely, and appears moſt illiberal or groſs to *us*, was the treatment intimated by the editors here, and intimated before by the Rev. Mr. Evans, thus. "He complains," ſays this author concerning Mr. Llwyd, "he could not procure acceſs to the collections at Hengwrt and Llan Fordaf," the latter a collection utterly unknown to *us* by *name*, but by *us* ſuppoſed to be the Wynneſtay collection; "and without peruſing thoſe venerable remains, and leiſure to collate them with other copies, it was impoſſible for him to do any thing effectual."** But Mr. Llwyd ſpeaks himſelf concerning his reception at Hengwrt. "An hujus poetæ opuſcula," he ſays of Lowarch Hên, "quæ *nigro codice Maridunenſi* ſcripta in muſeo extant Hengurtiano, eadem ſint cum his noſtris," ſome in a manuſcript of his own, "an ab iiſdem vel ex parte vel omnino diverſa, mihi plane ignotum; ut pote cui *nullius unquam iſtius Bibliothecæ libri conceſſa eſt copia*. Haud ſemel quidem *pollicitus eſt* vir neque indoctus neque inurbanus, ſedet mei amiciſſimus, Dominus H. V. poſſeſſor." What

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* See his title-page, Vol. I. and liſt ſubſequent., † Dedication.
‡ Preface, in laſt paragraph. § Ibid. ibid. ‖ Ibid. ibid.
¶ Ibid. ibid. ** P. 154.

then

then could have induced a man, not unlearned, and not unrefined, even very much a friend to Mr. Llwyd, to violate his promiſe and ſhut up his library; a library founded by one of the proprietor's anceſtors, for the very purpoſe on which Mr. Llwyd came to viſit it? That motive indeed muſt have been exceedingly ſtrong, which could urge ſuch a man to act in ſuch a manner under ſuch circumſtances. It was, in fact, that very motive, to which the editors have referred it before, and on which we are aſhamed to think a *Vaughan* could act; the low political purpoſe of diſcouraging the ſtudy of the Welſh language. "At poſtea," as Mr. Llwyd ſubjoins, "a quibuſdam magis *pſeudo-politicis* (opinor) quam literatis diſſuaſus, promiſſum revocavit." Such was the *adopted* ſpirit of a *Vaughan* then, wholly ſuperſeding the *natural!* But ſuch it does not continue at preſent, the editors noticing "the ſuperb collections of Wynneſtay, Gloddaith, (Sir R. Moſtyn's), and *Hengwrt*," commending "the liberality and patriotiſm of the poſſeſſors," and "anticipating the pleaſure of enriching the ſubſequent volumes out of thoſe treaſures of ancient Britiſh lore." Nor was Mr. Llwyd's ill-treatment all confined to Wales. In Cornwall he was "travelling with his three companions *(with knapſacks on their ſhoulders)* on *foot*, for the better ſearching for ſimples, viewing and taking draughts of every thing remarkable, and for that reaſon prying into every hole and corner," when he was actually ſeized at Helſton for a thief, carried before a juſtice, but handſomely diſmiſſed by him on producing his letter of recommendation.* In Bretagne, to which he paſſed out of Cornwall, he was taken up for a ſpy by the Intendant of Breſt, thrown into priſon, and, on liberation, forced to quit all France immediately.† And, as we are informed by his correſpondent, Mr. Tonkin, of Cornwall, "this moſt ingenious and learned antiquary—died ſuddenly, in the beſt of his times, at Oxford, June the 30th, 1709; to the great regret of all, that had the happineſs to be acquainted with his perſon or writings."‡

[*To be concluded in our next.*]

The

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* Pryce's Archæologia Cornu-Britannica, Llwyd's Letter at the end.

† Mona Antiqua, by Rowland, Llwyd's Letter, p. 315, edit. 2d.

‡ Pryce ibid. Tonkin's notes. In confirmation of what Mr. Evans has ſaid, and we have conjectured, we cite, in a note, here, what we did not recollect when we wrote the text above. "The beſt collections of this kind, extant at preſent," ſays Mr. Llwyd, p. 225, concerning Welch manuſcripts, "belongs to the family of Hengwrt, in the county of Meirionydh, and *to the worſhipful Sir William Williams*, of *Llanvoidah*, in *Shropſhire*." The former of theſe, collected in the reign of King Charles I, by that learned and candid antiquary Robert Vaughan, of Hengwrt, Eſq. conſiſts of about ſeventy old manuſcripts on parchment, and a conſiderable number of others on paper; a great part whereof are fairly tranſcribed by his own hand, and by John Jones, Eſq. of Gelhy Lyvdy, in Flintſhire." *This* is the ſame perſon, whom the editors, to our ſurprize, have degradingly noticed only as "John Jones, of Gelli Lyvdy," and ſo led us to conſider as one in the loweſt

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The Beauties of England and Wales; *or, Delineations, Typographical, Hiſtorical, and Deſcriptive, of each County, embelliſhed with Engravings.* By John Britton and Edward Wedlake Brayley. Vol. II. Vernor and Hood. 8vo. 17s. 6d. Fine 1l. 8s.

THE firſt volume of this work, delineating the "beauties" of Bedfordſhire, Berkſhire, and Buckinghamſhire, was noticed in our Review for May laſt. We now proceed to the ſecond volume, comprifing Cambridgeſhire, Cheſhire, and Cornwall.

An hiſtorical account of the *great level of the Fens* is given in the general deſcription of Cambridgeſhire, with which county the volume commences. The county town, with the Univerſity, and its reſpective Halls and Colleges, public buildings, &c. occupies about eighty pages, but the narration does not preſent any thing particularly intereſting which is not known to the reader who has viſited that cheriſhed ſeat of the muſes. The account of the Iſle of Ely, chiefly compiled from Dr. Bentham's hiſtory of that place, including the ſtory of Etheldreda, the celebrated founder of the abbey there, is an article of the moſt general intereſt in the deſcription of this county.—In the church, dedicated to St. Peter and St. Paul, at Wiſbech, is the following beautiful epitaph, written by the Rev. James Aſhley, a native of that town, and now rector of Fleet, in Lincolnſhire, to the memory of his brother:—

"Has death enwrapp'd thee in this cloud of night,
"Whilſt Youth, Hope, Pleaſure, gleam'd their chearful ray?
"So fades Aurora's ineffectual light,
"When the pale morning bluſhes into day.
"See by his dying form mild Patience ſtands,
"Compoſing agony with healing wing;
"Hope, eaſe, and comfort, wait on her command,
"And o'er the mournful bed ſweet requiems ſing.
"Care, pain, and death, terrific gloom no more,
"But ſeem to pave a golden way to heaven;
"The race to reach the diſtant goal is o'er,
"The toil is ended, and the prize is given.

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line of life; when, in fact, we find from Mr. Llwyd, that he was "a gentleman of the ſame laudable curioſity" with Mr. Vaughan himſelf, "and his conſtant correſpondent." Theſe two antiquaries made a contract, that "their manuſcripts ſhould deſcend to the ſurvivor; by which means Mr. Vaughan had Mr. Jones's labours added to his own. The *Llanvorda* conſiſts alſo of ſome vellom manuſcripts, but chiefly of ſome late tranſcripts, which are conſiderable for number, and the beſt methodized of any. Theſe were collected by a *neighbouring* gentleman, *Mr. William Maurice*, of *Keven y Brayck*, an ingenious antiquary, and a perſon no leſs curious and indefatigable than the two former. "*I have been admitted to a tranſient view*," tranſient only, "*for a few hours*" only, "*of theſe collections.*" All this, we think, the editors ſhould have noticed particularly.

"And

" And when on yonder ſtar-pav'd plain you rove,
" And pitying view us active forms of clay,
" Accept this laſt ſad tribute of our love,
" The beſt the brother and the friend can pay."

The following lines were alſo written, by the ſame gentleman, to the memory of his mother:—

" Freed from the ever-dreary vale of life,
" Here lies the wife, the mother, and the friend;
" Sickneſs and health forego their wonted ſtrife,
" Death's ebon darts their oppoſition end.

" Light lies the turf upon the guiltleſs breaſt,
" Whoſe manſion pure no earth-born paſſion ſtain'd,
" Where pride ne'er gloom'd on its continual reſt,
" Nor factious envy with her breath prophan'd.

" Such when the pomp of kingdoms is no more,
" When future ſuns ſhall light eternal ſkies,
" Shall land for ever on the bliſsful ſhore,
" Where flow the fountains of celeſtial joys.

" Such ſhall the meek-eye'd cherub's friendſhip claim,
" And with companion angels ſwell the choir,
" In ſounds of praiſe to the eternal name,
" Whilſt heaven's own harmony informs the lyre."

Pennant's *Tour in Wales*, and Aikin's *Deſcription of the Country round Mancheſter*, are the books to which our authors have principally had recourſe in their account of Cheſhire. The mode of making the cheeſe, for which this county is ſo celebrated, is here detailed.

" The Cheſhire cheeſes," ſay our informants, "are generally made very large, and weigh from 60 to 140lb. but we never heard of one to exceed the following in magnitude. Mr. Thomas Heath, farmer of this town, (Cheſter) made a cheeſe in May, 1792, that weighed 192lb. and meaſured two feet four inches over, and twelve inches in thickneſs. It was intended as a preſent to his Majeſty."

In a note to the deſcription of Cheſter is given the following curious ſtory:—

" There is a ſtory current at Cheſter, that the fatal tragedy which Queen Mary had intended to act in Ireland, was prevented by an occurrence in this city. Dr. Henry Cole, a native of Godſhill, in the Iſle of Wight, and Dean of St. Paul's, is reported to have been entruſted with the commiſſion iſſued by Mary, to empower the Lord Deputy of Ireland to inſtitute proſecutions againſt ſuch of the natives as ſhould refuſe to obſerve the ceremonies of the Catholic religion. The Doctor ſtopped at Cheſter, in his way to Ireland, and having put up at the *Blue Poſts*, in Bridge ſtreet, was waited on by the Mayor, to whom, in the flow of converſation, he communicated the buſineſs in which he was then engaged, and opening his cloak bag, took out a leather box, obſerving, 'he had that within, that would lath the heretics of Ireland.' His hoſteſs, (named Edmunds,) overheard the diſcourſe, and having a brother of the reformed religion, at Dublin,

lin, became alarmed for his ſafety, and, with a quickneſs of thought which in the ages of ignorance would have been deemed inſpiration, ſhe took the opportunity of the Doctor's attending the viſitor to the door, to withdraw the commiſſion from the box, and place a pack of cards in its room. Soon after the Dean ſailed for Ireland, where he arrived on the 7th of December, 1558, and was introduced to the Lord Deputy Fitzwalter, and the Privy Council. Having explained the nature of his embaſſy, in a ſpeech of ſome length, he preſented his box, which his Lordſhip opened, and, with conſiderable ſurprize, beheld the cards. The Doctor was thunder-ſtruck, and, in much confuſion, affirmed, that a commiſſion he certainly *had*, but ſome artful perſon muſt have made the exchange. 'Then,' ſaid his Lordſhip, 'you have nothing to do but return to London, and get it renewed; meanwhile we'll ſhuffle the cards.' This ſarcaſtic advice the Doctor, though at ſuch a diſagreeable ſeaſon of the year, was conſtrained to follow; but, before he could reach Ireland a ſecond time, the Queen died, and her ſanguinary commiſſion became uſeleſs. The woman whoſe dexterity and preſence of mind had thus providentially operated, was rewarded by Elizabeth with an annual penſion of forty pounds."

It appears that, in the year 1778, a benevolent inſtitution was ſet on foot, in the city of Cheſter, for promoting a general inoculation for the ſmall pox at ſtated periods; but, ſuch was "the ſupineneſs of the people, and their ſuperſtitious rejection of the offer of free-inoculation, that the ſcheme was rendered abortive, and at length abandoned. This is one inſtance, among thouſands which might be adduced, of the abſurd obſtinacy, folly, and prejudice of the lower claſſes of ſociety. Some plans had been projected for the revival of this inſtitution; but we are informed, that they "have been completely ſuperſeded by the introduction of the vaccine diſeaſe, or cow-pox." In the account of Northwich, we are preſented with a deſcription of the mode of procuring and manufacturing ſalt, which is there carried on to a great extent, it forming a very important article of commerce. At Knutsford, in this county, we are informed, that "on the marriage of any inhabitant of" that place, "the friends and acquaintances of the parties practiſe the very ſingular cuſtom of ſtrewing their doorways with brown ſand, and on this they figure various fanciful and emblematical devices, with diamond ſquares, ſcollops, &c. in white ſand; and over the whole are occaſionally ſtrewed the flowers of the ſeaſon."

We cannot deprive ourſelves of the pleaſure of preſenting to our readers the following biographical ſketch of Lawrence Earnſhaw, a native of the town of Mottram, in this county, who, as our author obſerve, was "more favoured by the endowments of the mind than the gifts of fortune, which were but very moderately diſpenſed to him.

"The cottage wherein this extraordinary man was born, ſoon after the commencement of the laſt century, ſtands in the high road to Wedneſcough-Green, and is contemplated by the neighbouring inhabitants with nearly as much veneration, as the admirers of Sir Iſaac Newton expreſs for the place of his nativity. He was early apprenticed to a taylor, and afterwards to a clothier; but neither of theſe employments being congenial with his diſpoſition,

diſpoſition, after ſerving both for eleven years, he placed himſelf for a ſhort time with a clock-maker at Stockport. With the very little inſtruction he obtained from this deſultory education, he became one of the moſt univerſal mechaniſts and artiſts that was ever known. He could have taken wool from the ſheep's backs, manufactured it into cloth, and made every inſtrument neceſſary for the clipping, carding, ſpinning, reeling, weaving, fulling, dreſſing, and making it up for wear, with his own hands. He was an engraver, painter, and gilder; he could ſtain glaſs, and foil mirror; was a blackſmith, whiteſmith, copperſmith, gunſmith, bell-founder, and coffin-maker; made and erected ſun-dials, mended fiddles, repaired, tuned, made, played upon, and taught, the harpſichord, and virginals; made and mended organs, and optical inſtruments; read and underſtood Euclid; and, in ſhort, had a taſte for all ſorts of mechanics, and moſt of the fine arts. Clock-making and repairing was a very favourite employ to him; and he carried ſo far his theory and practice of clock-work, as to be the inventor of a very curious aſtronomical and geographical machine, containiug a terreſtrial and celeſtial globe, to which different movements were given, repreſenting the diurnal and annual motions of the earth, the poſitions of the moon and ſtars, the ſun's place in the ecliptic, and various other phænomena, with the greateſt correctneſs. All the complicated calculations, as well as the execution of this ingenious work, were performed by himſelf; and one of the machines, curiouſly ornamented, was ſold to the Earl of Bute for 150l. about the year 1753; he likewiſe invented a machine to ſpin and reel cotton at one operation, which he ſhewed to his neighbours, and then deſtroyed, through the generous apprehenſion that it might take bread from the mouths of the poor. This was previous to the late inventions by which the cotton manufacture has been ſo much promoted. He alſo contrived a ſimple but ingenious piece of mechaniſm for raiſing water from a coal mine. He was acquainted with that equally ſelf-taught genius the celebrated Brindley, and when they occaſionally met, they would continue to occupy many hours in diſcourſing on the principles of ſcience, and their own reſpective modes of operation. Earnſhaw poſſeſſed a ſingular degree of ſobriety, not even drinking a gill of ale for many years after he was grown to manhood. His mien and countenance were not peculiarly ſtamped with intelligence, but, on the contrary, might, at a firſt view, be conſidered as indicative of ſtupidity, yet, when animated by converſation, his features beamed with the irradiations of intellect. He converſed with fluency, and clearly explained the ſubjects of his diſcourſe in the dialect and peculiar phraſe of his country. But all his trades, and all his ingenuity, were employed to a certain degree in vain, for the expence incurred through the maintenance of a ſick wife and a family, prevented his attaining affluence. He died about the year 1764."

We now proceed to Cornwall, a county more productive of intereſting ſubjects, both of nature and art, than either of the preceding ones in this volume. The department, or rather ſketches of natural hiſtory, as they relate to the different minerals and foſſils with which the country abounds, and the different ſpecies of fiſh which diſport among the waves that waſh its ſhores, are ample and ſatisfactory. The particulars of the pilchard fiſhery, in its reſpective branches, are alſo given at conſiderable length; and, apparently, with much accuracy. For general purpoſes, Carew's *Survey of Cornwall,*

and the ſeveral publications of Dr. Borlaſe, have been the books moſtly referred to in this portion of the work; but various other authors have alſo been conſulted, and no labour ſeems to have been ſpared to render the compilation as complete as poſſible. Indeed, until the appearance of Mr. Polwhele's *Hiſtory of Cornwall*, which is now in the preſs, we do not expect to meet with any general account of this part of Britain, ſo comprehenſive, yet condenſed, as is here preſented

"Cotele, or Cuttayle Houſe, in the pariſh of Calſtock," in Launceſton, "is an ancient manſion, which formerly gave the name of Cotele to a family, whoſe laſt heireſs having married an Edgcumbe, upwards of three centuries ago, it has, with the other poſſeſſions of the Coteles, devolved to their deſcendant, the preſent Earl of Mount Edgcumbe." Our limits will not permit us to tranſcribe the whole deſcription of this intereſting place; we muſt therefore endeavour to content ourſelves with the following excerpt:—

"This manſion is an object of much curioſity, from the antiquity of the furniture, which is reported to have been of the workmanſhip of the days of Henry the Eighth and Queen Elizabeth, and to have remained in the houſe ever ſince the time of the latter ſovereign. The hall contains a great collection of ancient armour, arquebuſſes, pikes, and other implements of war, ranged againſt the walls in various forms. The horns of a large ſtag, ſome elephants' tuſks, and the heads of two antelopes, are alſo preſerved here. At one end of the hall is the complete figure of a man, armed cap-a-pee; and in the windows are painted ſome coats of arms. The chairs are moſt curiouſly carved and ornamented.

"The ſtaircaſe from the hall leads through a ſtone door-way into a chamber where Charles the Second ſlept for ſome nights. The bed furniture is of oriental workmanſhip, deeply fringed with various coloured ſilks. In a ſecond bed-chamber is a Saxon ſword, about two feet long, and ſome ancient books; amongſt which is a manuſcript muſic book, with the date 1556. In another apartment, more ſplendidly furniſhed, is a rich cabinet; a fine painting of the Adoration, dated 1569; an ancient ſofa covered with embroidery; a pair of ornamental braſs dogs, upwards of four feet in height; and ſeveral antique ebony chairs, rudely carved. From inſcriptions on braſs plates on the backs of two of them, it appears that their preſent Majeſties, with the Princeſs Royal, and the Princeſſes Auguſta and Elizabeth, on the 25th of Auguſt, 1789, 'honoured this old manſion with their preſence, and condeſcended to take a breakfaſt with the Earl and Counteſs of Mount Edgcumbe.'

"Several of the rooms are hung with tapeſtry; and in one of them, ornamented with the figures of Romulus and Remus, is a ſingularly antique cabinet, with innumerable figures carved in wood. In another are a great variety of ancient drinking veſſels, in glaſs and earthen ware, of the moſt groteſque forms.

"The chapel is ſmall, and was ornamented with painted glaſs windows, but theſe are greatly damaged. The altar furniture is extremely rich. On one ſet is embroidered, in gold, the figure of the prophet Jeremiah; and ſeveral coats of arms in gold and purple. Another ſet is of royal purple velvet, embroidered with gold, and powdered with *fleur-de-lis* in ſilver, and

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ſtill farther ornamented with the figures of the twelve apoſtles, in ſtalls. Over the weſt end of the chapel is a ſmall turret, ſurmounted with battlements and pinnacles, and containing two open compartments for bells. Over the eaſt is a ſmall croſs."

The ſurrounding ſcenery is extremely beautiful, and the origin of the foundation of a little Gothic chapel adjoining the manſion is ſo curious, that we cannot omit the anecdote reſpecting it, which is painted on the interior part of one of its walls. Carew, in his *Survey of Cornwall*, tranſcribes it as follows.—

"Sir Rich. Edgcumbe was driven to hide himſelf in thoſe his thick woods, which overlook the river; what time being ſuſpected of favouring the Earl of Richmond's party againſt King Richard the Third, hee was hotly purſued, and narrowly ſearched for, which extremity taught him a ſudden policy to put a ſtone in his cap, and tumble the ſame into the water, while theſe rangers were faſt at his heels, who looking down after the noyſe, and ſeeing his cap ſwimming thereon, ſuppoſed that he had deſperately drowned himſelf, gave over their farther hunting, and left him at liberty to ſhift away, and ſhip over into Britaine; for a grateful rememberance of which deeliverey, hee afterwards builded in the place of his lurking a chappel."

After deſcribing the *burlers*, the *cheeſe-wring*, and the *other half ſtone*, in the vicinity of the town of Leſkeard, our authors proceed:—

"To the above objects of curioſity may be added a cromlech,* which we believe has not hitherto been deſcribed by any writer, though it is more curious, and of greater magnitude than that of Mona, or any other we are acquainted with. It ſtands about one mile and a half eaſt of St. Clear, on an eminence commanding an extenſive tract of country, particularly to the eaſt, ſouth, and ſouth-weſt, and is provincially denominated *Trevethey Stone*. On the north, the high ground of the moors exalts its ſwelling out-line above it. It is all of granite, and conſiſts of ſix upright ſtones, and one

* "Cromleç (Cromlech) is a popular name among the Welch for any incumbent flag, or flat ſtone. The Engliſh antiquaries have adopted the term from the ſuppoſition of its having been anciently applied by the Britons to denote an altar, and as ſuch the Cromlech has generally been regarded. But the inference is wrong, and the fanciful hypotheſis it is intended to ſupport, without foundation. We have no heſitation in declaring that all theſe kind of works, conſiſting of upright ſtones ſupporting incumbent ones, were ſepulchral monuments, and *moſtly* raiſed by the Britons; though the ingenious Mr. Gough has advanced ſeveral arguments to make them appear of Daniſh workmanſhip. We aſſert this, *generally*, on the broad grounds of ſuch works not being common in Denmark, when compared with the numbers in Britain: and even if theſe kind of monuments were more frequently found in the former country, that would ſtill be inſufficient to eſtabliſh the opinion of thoſe in the latter being of Daniſh erection, as many Cromlechs exiſt in the moſt hidden receſſes of the Welch mountains; and ſome of the moſt ancient records in the language of that nation, name ſeveral Britiſh chieftains who were interred under ſtones ſo raiſed, ſome of which have been dug up, and indiſputable remains of ſepulture diſcovered beneath."

large ſlab, covering them in an inclined poſition. This impoſt meaſures ſixteen feet in length, and ten broad, and is at a medium about fourteen inches thick. It reſts on five of the uprights only, and at its upper end is perforated by a ſmall circular hole. No tradition exiſts as to the time of its erection; but its name at once deſignates its being a work of the Britons, and ſepulchral. The term *Trevedi (Trevethi)*, ſignifying in the *British* language, *the place of the graves*."

A ſtatement of the progreſſive improvement of Porthmear, or Charles Town, which, under the patronage of Charles Raſhleigh, Eſq. from a miſerable hamlet with only nine inhabitants, in the year 1791, now poſſeſſes an increaſing population of nearly three hundred, with a proportionate trade, will be peruſed with the moſt lively intereſt.

In the church of St. Mary, in Truro, now the principal town of Cornwall, is a large marble monument to the memory of John Roberts, Eſq. who died in March 1614. This monument, which "is decorated with ſeveral figures," "has been lately repaired by the orders of Miſs Hunt, a deſcendant from the Roberts, afterwards Lord Radnors, a family now extinct." There is nothing remarkable in this circumſtance, of itſelf; but the following ſingular bill, which was delivered upon the occaſion by the maſon who repaired the monument, may be conſidered as an object of curioſity.

"To putting one new foot to Mr. John Roberts, mending the other, putting ſeven new buttons to his coat, and a new ſtring to his breeches knees. To two new feet to his wife Philippa, mending her eyes, and putting a noſegay in her hand. To two new hands, and a new noſe to the Captain. To two new hands and mending the noſe of his wife, repairing her eyes, and putting a new cuff to her gown. To making and fixing two new wings on Time's ſhoulders, and making a new great toe, mending the handle of his ſcythe, and putting a new blade to it."

Truro has, of late years, experienced many improvements.

"Among other objects which diverſify the town, and reflect credit on its inhabitants, and the gentlemen of Cornwall, is a literary ſociety and county library, eſtabliſhed in the year 1792. This was originally inſtituted, and is ſtill patronized and ſupported, by the Corniſh nobility and gentry. A theatre, and aſſembly-room have alſo been erected in that part of the town called the High-Croſs; and on the 12th of Auguſt, 1799, a county-infirmary was opened in Kenwyn pariſh, under the patronage of the Prince of Wales."

In the village of St. Gluvias, we are informed, "is a barn, which occupies the ſite of a manſion, wherein, tradition affirms, was acted the cruel tragedy that furniſhed Lillo with the plot for one of his plays."*

In the account of Falmouth, is a tedious detail of its origin and growth,

* *Fatal Curioſity.*

growth, which may, perhaps, be very intereſting to its inhabitants, but certainly has nothing *beautiful* to recommend it to general attention.

St. Michael's Mount, which for ages has been the theme of Britiſh poets, is minutely and intereſtingly deſcribed, as are alſo the Scilly Iſlands, and their reſpective natural curioſities.

We congratulate Meſſrs. Britton and Brayley on the progreſs of their work: for a general character of it, we muſt refer our readers to our review of the firſt volume, obſerving only, that the preſent is not its inferior, in point of literary merit. The plates with which the preſent volume of *the Beauties of England and Wales* are embelliſhed, are, we think, if there be any difference, ſuperior to thoſe which accompanied the firſt volume. Excluſive of the title page, which is a beautiful repreſentation of the Cromlech, called *Trevethey-Stone* in Cornwall, they are in number twenty-five, *viz.* Durham Cathedral, Tewkeſbury Church, Park Place, Derwent-water, Lichfield Cathedral, Cheſter, Norwich, Furneſs Abbey, Coleſhill, Wimpole, King's College Chapel, Glouceſter Cathedral, Woburn, Thorney Abbey, Tinemouth Caſtle and Priory, Roche Rocks and Chapel, Lincoln Cathedral, Powderham Caſtle, *(two views)* Bury Pomeroy Caſtle, Beeſton Caſtle, Rumſey Church, St. German's Church, St. Botolph's Priory, and Radcliffe Church, Briſtol. They are deſigned by Meſſrs. Dayes, Britton, Craig, Naſh, Underwood, Buckler, Hoare, Powell, and Varley; and engraved by Meſſrs. Angus, Storer, Comte, Roffe, Noble, Smith, and Hawkins.

Gifford's *Hiſtory of France.*

(Continued from P. 11.*)*

THE *third* volume of this copious hiſtory contains the reigns of Lewis the Eleventh, Charles the Eighth, Lewis the Twelfth, Francis the Firſt, Henry the Second, Francis the Second, Charles the Ninth, and Henry the Third; including, of courſe, the important epoch of the *Reformation*, the origin, progreſs, and effects of which, in the kingdom of France, are minutely traced, perſpicuouſly detailed, and impartially deſcribed. It was probably, indeed, the impartiality of the author, (who has holden the ſcales between the Catholics and the Calviniſts with an even hand,) in this part of his hiſtory, that induced the diſſenting critics of the *Monthly Review*, who had beſtowed great pains, and conſiderable praiſe, on the two firſt volumes, to compreſs their account of the third into a few lines, unaccompanied by a ſingle extract. We ſhall, before we conclude this article, exhibit ſome proofs of the impartiality which gave ſuch offence to theſe critics; but we ſhall firſt extract the hiſtorian's account of the laſt hours of that capricious and ſanguinary tyrant, Lewis the Eleventh.

"As Lewis approached nearer to the grave, his terror at the thoughts of his diſſolution increaſed; although in the dreadful ſituation to which ſickneſs had reduced him, death ought rather to have been conſidered as a friend than a tyrant, yet were all his hours moſt anxiouſly employed in the hopeleſs endeavour to prolong a miſerable exiſtence. All the precautions which he had hitherto adopted with the view to preſerve himſelf from the ſecret machinations of his enemies, now appeared inſufficient. At the moſt happy periods of his life, he was attended, wherever he went, by a body of troops and a train of artillery; and, ſince the aſſaſſination of the Medici and the duke of Milan, he had always armed himſelf with a pike, which a page carried at his ſide in the day, and which the king placed at the head of his bed during the night. But when he found his ſtrength too far exhauſted, by age and ſickneſs, to ſuffer him to make uſe of this weapon in caſe of attack, he reſolved to ſhut himſelf in ſome inacceſſible place.

"His favourite reſidence of Pleſſis-les-Tours was, after much conſideration, choſen for the purpoſe of retirement; he cauſed the caſtle to be ſurrounded by a broad and deep ditch, over which were thrown two bridges, that were never let down but at one particular hour; within the ditch an iron railing was erected, the walls of the fortreſs were covered with iron ſpikes, and the gates defended by baſtions. A guard of four hundred archers paraded round this gloomy priſon night and day, with orders to fire on any one who ſhould dare to approach without firſt making himſelf known. Eighteen thouſand caltrops were diſtributed on the neighbouring plains, to prevent the approach of cavalry: and in the interior court of the caſtle were two rows of large iron chains, with cannon-balls faſtened to the end of them, to which criminals, often for the moſt trivial offences, were faſtened. Theſe chains were called *Les fillettes du roi*. The avenues which led to this abode of miſery were lined, on either ſide, with gibbets inſtead of trees, on which Triſtan the provoſt—who was truly worthy to adminiſter to the rage and caprice of a ſanguinary tyrant—cauſed the wretched victims of his maſter's ſuſpicions and revenge, to be placed. No one reſided in the caſtle, except four or five officers, who, by their tyrannical conduct, had become the objects of public execration, and who from their expectations of falling, on the death of Lewis, into the hands of juſtice, were moſt intereſted in the prolongation of his life. The princes of the blood, and even the king's own daughters, were forbidden to enter the place, without an expreſs invitation. When Anne of France, her huſband, the lord of Beaujeu, and the count of Dunois brought the young dauphineſs from Flanders, Lewis, having deſcried from the windows of his palace their numerous train, was greatly alarmed, and immediately ſent ſome of his officers to ſearch them, in the apprehenſion that they might have arms concealed beneath their cloaths.

"But though Lewis had thus ſecluded himſelf from the world, he took care that the world ſhould not forget him; inſtead, however, of deſerving attention by acts of virtue, he only ſought to render himſelf conſpicuous by his vices. Every day, and almoſt every hour, were orders the moſt abſolute and tyrannical diſpatched to different parts of the kingdom. He diſmiſſed, without any reaſon, all his old ſervants; and the new ones, who ſucceeded them, were ſoon diſmiſſed in their turn; when aſked the motive of this conduct, his reply was—*Nature takes delight in variety*. Nor were theſe ſudden diſmiſſions confined to his houſhold, for there was ſcarcely a

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poſt in the kingdom, from the higheſt to the loweſt, but experienced a ſimilar change.

" Lewis was equally anxious to engage the attention of foreigners, whom he, alſo, wiſhed to believe that his health was perfectly re-eſtabliſhed. He ſent envoys or ambaſſadors to foreign courts on the moſt frivolous pretexts; and theſe repreſentatives of ſovereignty had often no other buſineſs to negociate, than the purchaſe of ſome trifling article for their maſter. From Spain, he exported, at a great expence, mules and ſporting dogs; from Italy, horſes and curioſities; from the kingdoms of the north, elks, reindeer, and furs; and young lions, and other ſcarce animals, from the coaſt of Africa; and, as his only object in purchaſing theſe articles was to make people talk of him, his agents could not oblige him more than by paying a moſt extravagant price for them. They were conveyed to the palace with great pomp and parade, and when they arrived, he did not even deign to look at them.

" All the ſtores of medicine were exhauſted in vain to reſtore his drooping health; no remedy which the ſkill of the regular profeſſor could ſuggeſt, or the ingenuity of the daring empiric deviſe, was left unemployed; we are told by a contemporary writer, that among other remedies, he was ordered to drink the blood of a child, in order to correct the acrimony of his own; and, that a great number of children were, accordingly, bled for the purpoſe. As hunting had always conſtituted his principal amuſement when he was in health, he now ordered a number of large rats to be caught and turned looſe in his apartments, where he hunted them with cats. But as he ſoon became tired of this kind of amuſement, his attendants deviſed another more ſuitable to his ſituation. They aſſembled the peaſants of Poitou, and dividing them into bands, diſtributed them in the meadows round the caſtle, where ſome of them played on their ruſtic pipes, while others danced and ſung; Lewis looked at them from the different windows of the palace, and endeavoured to partake of their innocent pleaſures; but if he perceived that any one took notice of him, he inſtantly retired, and did not dare to appear at the window again that day.

" As all human remedies had proved inefficacious, he had recourſe to others of a different deſcription: he ſent to different parts of Europe, for all the relics he could procure which were holden in any tolerable degree of eſtimation. Father Roſat, a monk of Lombardy, and five or ſix of his brethren, brought him a great number from Italy; and he not only paid all the expences of their journey, but received them moſt magnificently. Some canons of Cologne obtained, in exchange for ſome curious relics, the confirmation of a rich donation which he had already made to their cathedral. A poor tradeſman, from Aix-la-Chapelle, received ſixty livres for a ſmall ſilver image, which he ſaid had touched ſome very famous relics. The king ſent two thouſand crowns to Saint James in Galicia, and he ſent to Marſeilles for the ring of Jobin. The holy oil from Rheims was taken to him with great ceremony, and he obtained permiſſion from the pope to be anointed with it a ſecond time; but the wily pontiff exacted for this indulgence—which had already cauſed an inſurrection at Rome—the ceſſion of the counties of Valence and Die, in Dauphiny, to which the church of Rome had preferred ſome obſolete claims.

" It is very extraordinary that, impreſſed as the mind of Lewis certainly was with the fear of death, and, moreover, a ſlave to the moſt abject ſuperſtition, its moſt prominent and moſt diſguſting features ſhould ſtill have

retained their former ſtrength. Having recommended himſelf to the prayers of Bourdeille, archbiſhop of Tours, that prelate thought the opportunity favourable for impreſſing him with a due ſenſe of his error: and he accordingly repreſented to him, with a truly apoſtolic zeal, that the moſt acceptable offering he could make to God would be that of a contrite heart; that gifts to the church could not expiate ſins; that he had violated the privileges of the church by illegal acts of violence againſt its miniſters; that he had either impriſoned or expelled from their ſees, the biſhops of Laon, Séez, Caſtres, Coutances, Saint-Flour, and Pamiers, whoſe only offence was that of being connected, either by the ties of blood or friendſhip, with ſome perſons who had incurred the king's diſpleaſure; that he had deſpoiled ſeveral families of their patrimony; and that he had retained, againſt all law and equity, the inheritance of the houſe of Tremoille.

"Lewis, enraged at the freedom of his cenſures, replied, that he had aſked him for prayers and not for advice; that ſuch complaints were an attack on the ſovereign authority, and bore a ſtrong reſemblance to threats; that Bourdeille meddled with too many affairs: and that he defied him, and all the prelates he had mentioned, to find any flaw in his conduct. The king then ordered the chancellor to inſtitute a proceſs againſt the archbiſhop and the other prelates; and Bourdeille was finally compelled to aſk pardon, for having diſcharged his duty.

"But though Lewis—as he told the archbiſhop—aſked for prayers and not for advice, yet did he wiſh for thoſe prayers leſs for the ſalvation of his ſoul, than the re-eſtabliſhment of his health. As he felt an inconvenience from the north-wind, whenever it blew for ſome days together; he ordered general proceſſions to Saint-Denis; but being aſhamed to avow his weakneſs, he commanded the prayers, that were ſaid on thoſe occaſions, to be offered up for the health of the king and the dauphin, and for the preſervation of the fruits of the earth. We are told that his chaplain was, one day, reciting an oriſon to Saint Eutropius, and when he came to pray '*for the health of the ſoul and of the body*,' he was interrupted by the king, who told him he ought not to aſk for ſo many things at a time, and requeſted him only to pray for the health of the body. There is a letter of his ſtill extant, addreſſed to Peter Cadouet, a monk; in which he ſays—'Maſter Peter, my friend, I requeſt you with all poſſible earneſtneſs to pray inceſſantly to God, and our lady of Salles, in my behalf; that it may pleaſe them to ſend me a quartan ague, for I am afflicted with a malady which my phyſicians tell me cannot be removed without it; and as ſoon as I have it, I will let you know.'

"But while the king, depending on the efficacy of prayers, proceſſions and relics, neglected the proper means of conciliating the mercy of a God whom he had grievouſly offended by the magnitude of his offences, a third ſtroke of an apoplexy (on Monday, the twenty-fifth of Auguſt) fruſtrated all his hopes of life. He lay motionleſs ſo long, that it was believed he was dead; on his revival, he forbade his attendants, however ill he might be, to mention the word death in his preſence, ſince he did not think he ſhould have reſolution enough to hear it; 'It will ſuffice,' ſaid he, 'to ſay, *ſpeak little*; I ſhall underſtand what you mean.' This prohibition, however, was diſregarded; and his favourite, Oliver le Daim, accompanied by a phyſician, and a hermit, who had come from Calabria to aſſiſt him with his prayers, approached his bed, and apprizing him that he had but a ſhort time to live, adviſed him to think of his conſcience. But Lewis, as if anxious to diſ-

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ſemble to the laſt, replied, without betraying any emotions of terror;—"I hope that God will aſſiſt me, for I am not ſo ill as you think I am."

When Charles the Eighth, and his miniſters, in purſuance of the diſhoneſt policy of the times, endeavoured to deſpoil Anne of Brittany (whom he afterwards married) of her lawful inheritance, and to ſtimulate her ſubjects to revolt, that monarch was deterred from the accompliſhment of his unjuſt deſigns, by the rigid integrity of his chancellor; whoſe example, it is much to be wiſhed, that the ſtateſmen of modern France would be ſtudious to follow.

"William de Rocheſort, chancellor of France, thus addreſſed the council:—'All thoſe who have ſpoken before me, have endeavoured to prove that the conqueſt of Brittany would be eaſily accompliſhed; but yet no one has taken the trouble to examine whether it would be juſt to attempt it, yet that ſurely is the firſt object of conſideration! Nations of old, who had not received the light of the goſpel, thought the plea of convenience ſufficient to authorize the ſeizure of any neighbouring country: but a Chriſtian prince has other rules of conduct. He owes an example of juſtice to the reſt of the world, and he conſiders a war, that is not founded on equity, as oppreſſion. The king, I know, advances certain claims upon the duchy of Brittany, but theſe claims are ſtill involved in the obſcurity of the cabinet; they have not been ſubmitted to the cenſure of the laws. Let then, commiſſioners—men of knowledge and integrity—be ſpeedily appointed; let the reſpective titles be ſubmitted to their inſpection, and let a perfect freedom of diſcuſſion be accorded them: if, after a ſtrict examination, thoſe of the king ſhall be deemed unjuſt, or even doubtful, there will be no room for heſitation: the conqueſt of Brittany—were it even more eaſy of accompliſhment than it is repreſented—muſt be renounced. This example of moderation will do the king more honour than the moſt ſplendid conqueſt. If, on the contrary, they ſhould be declared valid, it will then be proper to enforce them; the Bretons will open their eyes, and will no longer dare to reſiſt a prince, who has juſtice on his ſide.' This honeſt advice was, after much diſcuſſion, adopted by the council."

If the *annexations* of Buonaparté were to be tried by this ſtandard, France would ſpeedily be reduced to her ancient limits. But though the firſt conſul of the republic, one and indiviſible, may poſſibly diſcover nothing, in the preceding extract, applicable to *his* rule of conduct, or to *his* ſyſtem of policy, he may probably recognize, in the following character of Pope Alexander the Sixth, quoted by Mr. Gifford, from Guicciardini, ſome features, veluti in ſpeculo, rather more familiar to him. "Coſtumi oſceniſſimi, non ſinceritá, non vergogna, non verità, non fede, non religione, avarizia inſaziabile, ambizione immoderata, crudeltà più che barbara."

During the reign of Henry the Second, the furious zeal of the monarch for the extirpation of Calviniſm led him to combine with the Pope for the eſtabliſhment of the inquiſition in his dominions, for the trial and puniſhment of heretics; but the attempt was rendered abortive by circumſtances which Henry could not controul.

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" This attempt to eſtabliſh the Inquiſition had been preceded, though not influenced, by a tumult in the Rue Saint-Jacques, where about four hundred Calviniſts had aſſembled, in a private houſe, in order to perform divine ſervice*; the neighbours alarmed, or pretending to be ſo, at this unuſual aſſemblage of people, at ſuch a late hour--for it was night--ſurrounded the houſe; and, having collected a mob, aſſailed the congregation, on their attempt to leave the place after ſervice was over, with ſtones and other miſſile weapons. The Calviniſts held a conſultation among themſelves, and as they knew that death muſt be their portion if taken, the boldeſt of them reſolved to cut their way through the mob, ſword in hand. This they eaſily effected; the cowardly rabble fled before them; but they were no ſooner out of danger, than they ſpeedily re-aſſembled, and prepared to vent their rage on the old men, women, and others, who had been reſtrained by fear from following their companions. The timely arrival of the miniſters of juſtice ſaved the unhappy victims—among whom were ſeveral females of high diſtinction--from immediate aſſaſſination; though, as they were conducted to priſon, they were expoſed to the blows and licentious inſolence of a brutal populace. To complete the miſery of their ſituation, by adding calumny to perſecution, a report was induſtriouſly propagated, that, immediately after the celebration of their infernal orgies, the Calviniſts extinguiſhed the lights, and, mixing together indiſcriminately like brutes, each man ſeized, as the partner of his crimes, the firſt woman he could lay hold of, even though ſhe were his mother, daughter, or ſiſter. Theſe atrocious calumnies were repeated from the pulpit,† and the king, prone to credulity, gave eaſy credit to tales that flattered his religious prejudices. Muſmier, a man of infamous character, who had been convicted of ſubornation of perjury, was appointed, by the cardinal of Lorraine, to try the culprits, but the parliament remonſtrated with ſuch warmth on the inſult offered to them by that appointment, that the cognizance of the cauſe was left to themſelves. Five of the wretched Calviniſts were publickly burned at the Place de Grève, but the judges purpoſely prolonged the trials of the reſt, and, by that means, afforded them an opportunity to eſcape.

" Such of the Calviniſts as had cut their way through the mob in the Rue Saint-Jacques, together with the friends and relations of the priſoners, exerted their utmoſt influence to avert the ſtorm that threatened them. Alarmed at the imputations which had been thrown out againſt them, they drew up a kind of apology, addreſſed to the king, in which they maintained that their aſſemblies could be reproached with nothing with which thoſe of the early Chriſtians had not been reproached by the Pagan emperors: that reduced, like them, by the rage of their perſecutors, to the neceſſity of concealing themſelves, and of worſhipping God in private, they might have expected to become objects of calumny and detraction: that if it pleaſed his Majeſty to inveſtigate the nature of their religious principles, and either to interrogate, himſelf, or ſuffer to be interrogated by others, in his preſence, ſome of the Calviniſts who were now detained in captivity, he would ſoon diſcover how little credit their detractors deſerved: that the meaſure they propoſed to him, ſo far from being unworthy of his rank, was, on the contrary, a duty annexed to his ſtation—a duty, which even the

* " Bezé, Hiſt. Eccleſ.—La Poplin ére."

† " Garnier, tom. xxvii. p. 406."

Pagan

Pagan emperors, Trajan and Marcus-Aurelius, thought themſelves compelled to diſcharge: that the pains he had taken, at the inſtigation of his cardinals and prelates, to exterminate the Calviniſts, had ſucceeded ſo ill, that, from the aſhes of one martyr, a thouſand converts ſprang up; and that their number had already encreaſed to ſuch a degree, that, could his favourite ſyſtem of deſtruction be accompliſhed, his kingdom would be converted into a deſart: that the arm of the Almighty had fallen heavy on their perſecutors, a truth of which he might eaſily be convinced, by enquiring into the fate of a Duprat, a Lizet, and an Oppéde: that the conſtable, who, when he ſet out on his laſt expedition, had made a ſacrilegious vow, if he returned victorious, to attack Geneva, in perſon, during the winter, and reduce that city to aſhes, had himſelf been defeated and taken priſoner: that his Majeſty exhibited, in his own perſon, a ſtriking example of divine juſtice, ſince ſo long has he had defended the Proteſtants againſt the Pope and the Emperor, God had loaded him with glory and wealth; whereas the moment he became the ally of the Pope, by accepting a bleſſed ſword as a pledge of his devotion to the church of Rome, he had fallen into an abyſs, whence he would, with difficulty, extricate himſelf: that if, docile to the warnings of Heaven, he ſought for the true means of preſerving his kingdom from total ruin, he ought to begin by ſtripping the Romiſh clergy of all thoſe vain decorations, and thoſe immenſe riches, which only ſerved to nouriſh their pride, their luxury, and lewdneſs: that ſo long as the miniſters of the Goſpel had remained poor, the church had flouriſhed, and the evangelical doctrine been preſerved in its original purity, becauſe, bound by no ties of intereſt, they had the glory of God, and the ſalvation of their flock, continually before their eyes: that, on the contrary, ſince the popes had been in poſſeſſion of principalities, and had ſeated themſelves on the throne of the Ceſars, they had perverted and corrupted, by vain comments and falſe interpretations, the true ſenſe of the ſcriptures, and had arrogated to themſelves honours and powers which belonged to God alone: that there was no doubt but that his Majeſty might lawfully employ the property of the clergy, firſt, for procuring a moderate ſubſiſtence for the true miniſters of the goſpel; ſecondly, for paying the ſalaries of the magiſtrates who now gratuitouſly rifled his treaſury; thirdly, for the foundation of colleges for the diffuſion of knowledge among his ſubjects; and that, the reſidue, which would be immenſe, he might devote to the purpoſe of ſupplying the wants of the ſtate, and relieving the poor, who alone bore the weight of the taxes, though leaſt able to ſupport it: that, by an arrangement thus ſimple, he would be enabled to provide for one-third of the nobility, who now led a life of indolence and obſcurity, and would have amply ſufficient to reward thoſe who ſhould really ſerve the ſtate: that there was not a ſingle captain but would rather procure a penſion of five or ſix hundred livres for himſelf, than obtain a living of ten thouſand for one of his relations, who ſpent it on dogs, horſes, and proſtitutes: that the ſecond remedy which they thought themſelves obliged to point out, conſiſted in the convocation of a council, not ſuch as had formerly aſſembled, governed by a pope, and entirely compoſed of his creatures, but a free council, at which the monarch, as ſovereign magiſtrate, ſhould preſide in perſon, and to which the Papiſts ſhould only be admitted, in order to defend, if they could, their practices and doctrines by texts from ſcripture, the ſole rule of the Calviniſtic faith, and the touchſtone of truth: that he might then eaſily diſtinguiſh on which ſide the error lay, and puniſh thoſe who pertinaciouſly refuſed to open their eyes to

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the light of the Goſpel: that ſhould he, on the contrary, perſiſt in requiring them to abjure their creed, before it was proved in what that creed was erroneous, they wiſhed him to know, that neither fire nor ſword, nor puniſhments of any kind, would be ſufficient to enforce compliance with ſuch a requiſition, becauſe their Divine Maſter had warned them that there would be perſecutions, in order that they might be prepared before-hand, and not be aſtoniſhed when they ſhould come to paſs.

"Some parts of this remonſtrance are ſpirited and proper; but others favour too much of that puritanical cant, and that ſpirit of inſubordination, which have, almoſt invariably, marked the followers of Calvin. To inveigh againſt the wealth of the regular clergy, and yet to aim at the acquiſition of that wealth for themſelves, was an inconſiſtency, proceeding from a very natural cauſe, by which the reformers of France and Scotland were, at this period, equally diſtinguiſhed; nor can we even diſcover much patriotiſm in an anxiety to provide for the neceſſities of the *state*, by the ſeizure of property that belongs not to ourſelves. *Perſecution* muſt be an object of abhorrence to all who are poſſeſſed of the common feelings of humanity; but, convinced as we are of the wiſe policy, if not of the neceſſity, of an eſtabliſhed church, we cannot but conſider all attempts to overthrow it—to ſwallow it up, as it were, in the gulph of innovation—as having a pernicious tendency, hoſtile to the peace and welfare of ſociety. To ſecure the eſtabliſhment, by the impoſition of proper reſtraints on its enemies, is an act of wiſdom in the partiſans of ſuch eſtabliſhment; the endeavour to obtain, by lawful means, a *toleration* of that mode of worſhip which their conſcience bids them purſue, is highly juſtifiable in ſectaries of every deſcription; but, as in the former inſtance, no pretext whatever can ſanction oppreſſion, ſo, in the latter, the failure of efforts, however moderate or rational, can afford no poſſible excuſe for acts of violence, oppoſition to the laws, or inſidious attempts to ſubvert that faith and thoſe regulations which the majority of the nation have thought proper to adopt. But, unfortunately, both the partiſans of the old and of the new doctrines, diſdained to regulate their conduct by ſuch moderate principles; they often fell into extremes, and though the former were infinitely more culpable, yet the latter were certainly not blameleſs."

This laſt remark was, no doubt, one of thoſe which ſo highly offended the Monthly Reviewers. Others, of a ſimilar tendency, equally offenſive to ſuch critics, and equally illuſtrative of the author's impartiality will be found, in the following account of the ſtate and proceedings of the Hugonots, in the ſucceeding reign of Francis the Second.

"This party was in a very different ſituation from that to which it had been reduced but a few years before: it no longer conſiſted of a few fortuitous aſſemblies of obſcure individuals, whom the publication of an ordonnance, or the ſight of a commiſſary, put to flight, and frequently diſperſed never more to meet: it now formed an immenſe corporation of citizens of all ranks and conditions, who held aſſemblies *political* and religious,* and who began to calculate their ſtrength. From Boulogne to Ba-

* "Garnier, tom. xxviii. p. 58."

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yonne, from Breſt to Metz, France was crowded with churches, whoſe enthuſiaſtic miniſters, long accuſtomed to brave the dangers of impriſonment and torture, inſpired their proſelytes with the ſame degree of audacity, and the ſame reſolution; connected together by one common danger, they maintained a cloſe correſpondence with Calvin, and through his means, with ſome of the Swiſs cantons, the Elector Palatine, and the Landgrave of Heſſe, who, having embraced the ſame religion, thought themſelves intereſted in procuring its ſolid eſtabliſhment in a neighbouring kingdom. If, notwithſtanding theſe advantages, the Hugonots ſtill continued to keep themſelves concealed, and to hold their aſſemblies in the night, even in thoſe places where they were nearly as numerous as the Catholics, indignant at the reſtraint impoſed on them, they took proper precautions for repelling any violence that might be offered them, and clearly evinced, by their conduct, that they only waited for a leader to make them act in concert with each other, in order to extort a toleration which they regarded as their right, but which they knew would never be voluntarily granted. The Prince of Condé, who enjoyed but little credit at court and in the council, naturally inclined to the adoption of violent meaſures, but to this mode of proceeding an obſtacle occurred, which, at firſt, they knew not how to ſurmount. Calvin, whoſe deciſions were generally holden ſacred, wiſhing to exempt himſelf from the reproach he had frequently incurred, of ſowing anarchy and rebellion wherever his doctrine prevailed, had declared, in expreſs terms, that every Chriſtian owed a paſſive obedience to the magiſtrates aſſigned him by Providence, even when they made an ill uſe of their authority, by encouraging extortion, injuſtice, and cruelty; and, in ſupport of this declaration, he quoted the example of the early Chriſtians, who had, without a murmur, obeyed a Caligula, a Nero, and a Domitian.* The ſynod, or national council, which had lately aſſembled

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* "The reproach urged againſt Calvin was indiſputably founded in juſtice; and though, at Geneva, where he had ſufficiently eſtabliſhed his ſway, and where, of courſe, he had but little oppoſition to dread, he might be induced to publiſh ſuch a *pacific* declaration, in order to take off a part of that odium which his followers had incurred by their violence, it is certain that his diſciples, in other countries, paid no obedience to it, and that he himſelf was never anxious to enforce it; where it could tend to check the propagation of his doctrine, or to repreſs that ſpirit of intolerance and perſecution, political and religious, by which the Calviniſts were, in general, diſtinguiſhed. In Scotland, Knox, the friend and pupil of Calvin, ſo far from ſeeking to enforce reſpect for the laws, and obedience to his ſuperiors, publicly preached, from the pulpit, SEDITION, REBELLION, and REGICIDE. (See Keith, p. 422.) In conſequence of this, the people began openly to entertain doubts, whether they were bound to pay any civil or political obedience to the Queen, whom he called an idolater. Nor were theſe infamous attempts confined to Knox alone; 'inferior preachers'—ſays Dr. Stuart—'adopting the ſentiments and language of this reformer, circulated them over the kingdom, and kept up and increaſed the ferments and diſſatisfaction of her ſubjects.' (Knox, p. 315. Keith, p. 197—202.) In ſhort, '*The rebellious turbulence*, and the *ſacrilegious violence* of the *Reformed*' in Scotland, are juſtly repreſented by Mr.

ſembled in France, laid down the ſame principle as a fundamental point of their confeſſion of faith: Calvin, too, and his principal diſciples, agreed in conſidering any error in matters of faith as a capital crime, and enjoined the magiſtrates to puniſh with death ſuch heretics as ſhould refuſe to renounce their errors. It was therefore ſuppoſed that Calvin, in conformity with his own principles, would never countenance ſubjects in taking up arms againſt their ſovereign; or even, admitting that his zeal for the propagation of his doctrine would make him overlook ſo glaring an inconſiſtency, it was dreaded that ſome one of the numerous miniſters who governed the different churches in France, might exclaim againſt a prevarication thus manifeſt, and diſconcert the enterprize at the moment of execution: and, having a ſuperior force to contend with, no ſucceſs could be expected, without the moſt ſtrict union, and the moſt inviolable ſecrecy among the confederates. As the utmoſt addreſs and diſcretion were requiſite in their conduct to the members of the reformed church in France, ſo was it equally neceſſary to conſult the ſcruples and delicacy of thoſe foreign powers, who had embraced the ſame communion with themſelves, in order that they might not have to reproach themſelves with engaging in a conteſt which their conſcience reprobated: theſe conſiderations clearly proved, that the intereſts of religion, notwithſtanding their vaſt influence over the minds of the multitude, could not be alledged as the direct and principal cauſe of an inſurrection, and that, if they pretended to make uſe of them, it was only with the view to ſupport a political reaſon, drawn from the laws and conſtitution of the realm.* No better could be found than the uſurpation and tyranny of the Guiſes: ſome were of opinion that thoſe miniſters ſhould immediately be declared enemies to the ſtate; but others, obſerving that an aſſembly conſiſting only of twelve or fifteen perſons, without any public character or any ſpecific powers, was

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Mr. Whitaker, (Vol. III. p. 54.) as having greatly contributed to retard the progreſs of the reformation; and indeed the diſguſt and indignation which their conduct muſt naturally have excited in all moderate and rational minds, could ſcarcely have failed to produce ſuch an effect. 'They broke through all engagements. They trampled upon all honour. They ſet all Chriſtendom and Heaven at defiance. And they eſtabliſhed the reformation in Scotland with ſuch a profligate contempt of God and man, as muſt make the cheek of an *honeſt* Proteſtant to burn with ſhame, and the heart of a *real* Chriſtian to tremble with abhorrence.' Ibid. 478.

"Bayle, in his Dictionary, ſpeaking of *Buchanan*, who was a rank Calviniſt, ſays, 'I have heard a Scotch lord ſay, that when Buchanan was aſked on his death-bed, whether he did not repent of what he had written *againſt Kings*, and in particular againſt the honour of Mary, Queen of Scots, he anſwered, I am going to a place where there are no kings.' This anecdote, indeed, is a forgery, but unleſs the character of Buchanan had juſtified its application, it would never have been framed. Baxter, a man of much greater honeſty than Buchanan, but entertaining the ſame ſentiments on particular points, is ſaid to have made a new verſion of the Lord's Prayer in part, and to have altered the paſſage—'Thy KINGDOM come,' into this—'Thy COMMONWEALTH come!'—which has properly been termed, The laſt extreme of republican inſanity!"

* "Garnier, tom. xxviii. p. 62."

wholly

wholly incompetent to publiſh a ſimilar declaration, propoſed a mode of proceeding, which, though it would occaſion a greater delay, was certainly more legal, and more reſpectable: this was to write down a certain number of queſtions to be ſubmitted to the examination of the moſt profound divines and the moſt celebrated lawyers, as well natives as foreigners, in order that, if their deciſion ſhould prove uniform, and ſuch as they expected it would, it might be uſed to faſcinate the eyes of the multitude, and to make them conſider the leaders of the enterprize as the avengers of the laws, and the ſaviours of their country.

"It was firſt aſked—Whether, when a ſovereign, either from extreme youth, or any other natural defect, was rendered incapable of governing, it did not belong to the nation to form a council of adminiſtration? and whether they who, without conſulting the nation, had, by ſtratagem, taken poſſeſſion of the ſupreme authority, and meant to maintain it by force, might not be regarded as uſurpers and plunderers?

"II. Whether the principal nobility of the kingdom, headed by one or more of the princes of the blood, had not a right to demand a convocation of the ſtates-general, and to procure from the three orders, by lawful means, the liberty of aſſembling? What were the means which it was lawful to employ for that purpoſe, as well with regard to the ſovereign, as to the other orders of the ſtate?

"III. Whether, if convinced that their humble requeſt and their juſt complaints could not reach the ears of the king, without exciting the rage and provoking the reſentment of thoſe violent men who ſurrounded his throne, and impoſed on his youth and inexperience, and without expoſing the lives of their deputies to extreme danger, they would not be authorized in ſending with them an eſcort of armed men, not for the purpoſe of attacking nor even of threatening any one, but merely to guard their deputies from all violence, as well on the road, as during their reſidence at court?

"IV. Whether the proviſioned regulations which this aſſembly might be induced to adopt, would not have the force of law until the aſſembly of the ſtates-general ſhould meet, when they ſhould be duly examined?

"V. In what manner they ought to conduct themſelves towards the oppreſſors of public liberty, and whether it was permitted to kill them, in caſe they could not ſeize their perſons and bring them to a formal trial?"

Theſe queſtions ſufficiently proved the dangerous lengths to which the greater part of the Hugonots were diſpoſed to carry their plans of reform.

The aſſaſſination of the Duke of Guiſe, by Poltrot, in 1563, being unwarrantably imputed, by ſome of the French hiſtorians, to Admiral Coligni, the moſt upright and ſpotleſs character of the age, Mr. G. repels the baſe inſinuation, with becoming ſpirit, but, at the ſame time, admits the juſtice of ſome of their reflections on the ſubject of that murder.

"Garnier, in his account of this tranſaction, draws ſuch falſe inferences from the aſſertions contained in the admiral's declaration, interprets his expreſſions in a manner ſo ſtrange and unwarrantable, and caſts his reflections with ſuch little regard to juſtice and propriety, as evidently proves him

him to have been under the pernicious influence of religious prejudice. Many of the Catholic hiſtorians, more candid in this reſpect, acknowledge that the declarations and trial of Poltrot, prove nothing againſt the commanders whom he aſperſed; but ſome of them join him in aſcribing the commiſſion of this infamous deed to his religion, and the harangues of the Proteſtant miniſters. How far the imputation may be *juſt*, it is impoſſible to aſcertain: but that it is not inconſiſtent with *probability*, we readily admit: to what acts of violence the inflammatory harangues of the *Calviniſtical* miniſters in Scotland, ſtimulated a fanatical mob is well known; the aſſaſſination of the preſident Minard proves, that the French Hugonots were not more ſcrupulous: we have already noticed an offer made by one of them at Paris to murder the Duke of Guiſe: and a ſimilar inſtance is ſaid to have occurred, during the ſiege of Rouen, which is thus related by Garnier:—A gentleman in the Count of Montgomery's army, whoſe name has not been preſerved in hiſtory, thinking he could not render a greater ſervice to the reformed religion, than by cutting off a man who was ſo great an enemy to it, had entered the camp of the royaliſts, where he ſtaid ſeveral days, watching for an opportunity to poniard the Duke of Guiſe. His conduct, however, having given riſe to ſome ſuſpicions, he was apprehended, and taken before the duke, to whom he immediately avowed his intentions: when aſked by Guiſe, whether he had unintentionally given him any reaſon for wiſhing to take away his life, he confeſſed that he had no ground of complaint againſt him, and had only conſulted, in this enterprize, the intereſt of his religion. 'If your religion,' replied the duke, 'compel you to take away the life of a man, who, according to your own confeſſion, never offended you, mine orders me to forgive you; judge, therefore, which of the two is the beſt:' and he immediately commanded the priſoner to be releaſed.* That the enthuſiaſm of the Calviniſts was as well calculated to excite a religious frenzy, as the oppoſite tenets of the church of Rome, appears certain, both from reaſon and example: it is by ſteering a middle courſe between the two extremes, that men are moſt likely to avoid the dreadful effects of bigotry and fanaticiſm."

That *middle courſe* is the courſe purſued by the true members of the Church of England.

We ſhall conclude our notice of this volume, with the deſcription of the maſſacre of St. Bartholomew, in 1572.

"All the neceſſary orders being given, the murderers, at the dead hour of midnight, took the ſtations aſſigned them; and the files of ſoldiers, drawn up in the different ſtreets and croſs-ways, only waited for the expected ſignal to fall with fury on the Proteſtants.

"As the fatal hour drew nigh, Charles is ſaid to have been goaded by the ſtings of remorſe, and to have betrayed ſuch fear and irreſolution, that all the art of his mother was requiſite to extort from him an order to the aſſaſſins to begin their dreadful buſineſs. 'Shall the occaſion,'—ſaid the blaſphemous Catherine—'that *God* preſents, of avenging the obdurate enemies of your authority, be ſuffered to eſcape through your want of courage? How much better is it to tear in pieces thoſe corrupt members,

* "Hiſtoire de France, tom. xxx. p. 194, 195."

than

than to rankle the boſom of the church, the ſpouſe of our Lord?' This impious exhortation expelled from his boſom every ſentiment of humanity, and, with eyes glaring with rage, he thus pronounced the horrid mandate—'Go on then, and let none remain to reproach me with the deed.'* Having thus obtained her aim, Catharine anticipated the fixed hour of the ſignal, which was given by ringing the bell of the church of Saint Germain de L'Auxerrois.†

"The Duke of Guiſe immediately iſſued forth, with a ſelect party, to perpetrate the murder of the admiral, and meeting ſome Proteſtants in the ſtreets, who had been alarmed by the ſound of the bell, a firing of piſtols enſued, which being heard in the palace, Charles's terror and irreſolution returned, and a meſſage was diſpatched by Catherine to countermand the Duke of Guiſe, which ſhe well knew would arrive too late, and be totally diſregarded. Already had that princely aſſaſſin beſet the admiral's lodgings, the gate of which being ſhut and guarded, would have required ſome time to force open; but Coſſeins having demanded admittance in the king's name, La Bonne, who kept the keys, having no ſuſpicion of what was going forward, admitted him, and was inſtantly ſtabbed. Some of the King of Navarre's Swiſs ſoldiers flew to the inner gate, and endeavoured to barricade it. The noiſe awakened the admiral, who, unuſed to apprehenſion, believed it to be only ſome riot of the populace, which the guard would ſoon quell. But the clamour encreaſing, and ſeveral ſhots being fired in the court, he roſe from his bed, and covered himſelf with his night-gown, when he was ſoon convinced, by his attendants, who hurried to his chamber, that the worſt was to be feared. Being few in number, and moſt of them only domeſtics, their pale looks and trembling geſtures denounced the immediate fate they expected. 'This inſtant,'—exclaimed one of them—'God calls us to meet death.' 'It is enough,'—ſaid Coligni—'that I know it.' He leaned for ſome moments againſt the wall, while the miniſter Merlin prayed. Then, with a countenance undiſmayed, 'Away,' ſaid he, 'my friends, ſave yourſelves if poſſible: now I have no need of your help; to that of God I have commended my ſoul. But let not your unprofitable ſtay be mourned by your wives and children, as a ſad infelicity, occaſioned by your attendance upon my exit.' All but two of them, whoſe fidelity to their maſter roſe ſuperior to the fear of death, fled into the upper rooms of the houſe. In a few minutes the door was burſt open, and a groupe of ſeven armed ruffians entered the apartment.' Beſme, a German, ſtept before the reſt, and flouriſhing his ſword, exclaimed, 'Art thou Coligni?' 'I am,' replied the admiral, with a ſteady voice and firm countenance, 'and you, young ſoldier, ought to reſpect my grey hairs. But, come on,' ſaid he to Beſme, 'do what thou wilt, thou canſt ſhorter my life but little.'‡ At that inſtant he received the villain's ſword in his breaſt, which rather courted than ſhunned the blow, and a repetition of ſtabs ſoon deprived him of life, which he yielded up without uttering a groan. The aſſaſſins themſelves were ſtricken with the invincible intrepidity of his ſpirit; and one of them, whoſe name was

* "Matthieu—De Thou—D'Aubigné."
† "Mezerai, tom. viii. p. 404."
‡ "Matthieu—De Thou—D'Aubigné—De Serres—D'Avila."

Attin, declared, that never had a man been ſeen to brave ſuch a death with ſo much magnanimity. His body was thrown from the window into the court-yard, where the Duke of Guiſe waited to enjoy his daſtardly triumph. Having wiped the blood from the face, he exclaimed, in a tone of exultation, 'We have begun well, my friends, let us proceed to complete the reſt with courage; it is the king's command, we obey.' Immediately the alarm-bell of the palace was rung, and the populace were rouzed to ſpread the maſſacre. The admiral's body being found by theſe Pariſian blood-hounds, it was maimed, gored, and dragged through the kennels, and, after ſerving at intervals as the paſtime of their fury, for two days was ſuſpended on the gibbet of Montfaucon. But neither the inhuman maſſacre of Coligni, nor the horrid indignities committed on his corpſe, have, ſays Le Gendre, effected the ſmalleſt diminution of his fame, or tarniſhed in the leaſt the merit of a character, illuſtrious for thoſe qualities and virtues, which have formed the heroes and the patriots of all nations. The body of Coligni, half conſumed with fire, was, under favour of the night, conveyed to the vault of the Montmorencies at Chantilly, and from thence transferred to the family vault at Châtillon.

"The maſſacre continued, with unrelenting fury, among the Proteſtant chiefs, who were aſſaulted by the aſſaſſins, when deſtitute of all means of defence, and were inhumanly butchered by a daſtardly crew who had often fled before them in the field. The Count de Rochefoucaud had paſſed the early part of the night with the king at the Louvre, where the pleaſant ſallies of his wit and facetious humour had entertained the courtiers, and diſpoſed Charles to ſave him.† Believing, when the chief of the aſſaſſins knocked at the door, and ſaid he had a meſſage to deliver from the king, that it was ſome frolic intended by his majeſty, he opened it, and ſpoke in a humourous ſtrain to thoſe who anſwered him by drawing their poniards, and plunging them into his boſom. Teligni, unſuſpicious to the laſt, endeavoured now to eſcape over the roofs of the houſes; but being diſcovered, he was dragged down, when the ſweet engaging form which nature had given him, made a momentary impreſſion on the aſſaſſins, who ſtood, with looks of ſuſpence, before they gave the fatal blow. At the ſame time periſhed the Counts of Revel and Quellenec,‡ with the Barons de Lavardin, Beaudiſner, and Pluviaut, and others of diſtinguiſhed valour, driven through the ſtreets by the Duke of Anjou's guards, and maſſacred in the view of the windows of the Louvre.§

"The King of Navarre and the Prince of Condé were awakened, about two hours before day-break, by a band of ſoldiers, who ruſhed into their chamber in the palace, and inſolently commanded them to dreſs themſelves, and attend the king, unarmed. They were, by Catharine's orders, led through vaults and dark paſſages, lined with troops, who ſhook their

† "Brantôme, tome iv. p. 10."

‡ "The ladies of the court, unreſtrained either by humanity or ſhame, ſurveyed the dead bodies of the murdered Proteſtants; but their curioſity was more particularly excited by that of the Baron of Quellenec, on account of a proceſs, for impotency, which had been inſtituted againſt him, at the ſuit of his wife, Catharine de Parthenay, daughter and heireſs to John de Soubiſe.—*Memoires de Sully, liv.* 1."

§ "De Thou, p. 1053."

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ſpears at them as they paſſed along. In the mean time, the cries from without were diſmal and terrifying; while all that party of their friends and followers, who were invited to take up their abode in the Louvre, were precipitated from the windows, or dragged forth in crowds to be aſſaſſinated in the court-yards. Here, Saint Martin, Pardaillan, Beauvois, and the gallant Piles, with many others, ſuffered death; while the indignant expreſſions of the laſt, as he caſt a look on his murdered companions, were thus uttered aloud. 'Are theſe the teſtimonies of the king's faith; of the peace he hath ſworn; and of all the gracious promiſes he hath made? But the Almighty God will revenge ſuch monſtrous perfidy.'* Leiran, beſmeared with blood, and deſperately wounded, found his way into the Queen of Navarre's chamber, and threw himſelf upon the bed of that princeſs, who ran forth ſcreaming, and met with ſuch objects in her way, as made her fall into fits; from which ſhe was with difficulty recovered, and conducted by Nanſey, captain of the guards, into the apartment of the Ducheſs of Lorraine. Her huſband and the Prince of Condé, after whom ſhe enquired with great eagerneſs, had been introduced into the king's chamber; when they were thus addreſſed by Charles, in a tone and accent fierce and imperious—'To-day, I revenge myſelf of my enemies, and ſuch I may juſtly reckon you to be, who have ſupported them by the authority of your names, and your preſence among them. Nothing but a reſpect to my blood deters me from inflicting the ſame puniſhment on you. But this regard hath its conditions. When I pardon your paſt conduct, I require and inſiſt on your immediate renunciation of that impious faith which contradicts mine, and teaches you to affront heaven, and inſult my authority.' The King of Navarre's anſwer was given in a low and embarraſſed voice, but in terms that promiſed ſubmiſſion. But the Prince of Condé boldly teſtified his diſcontent at the indecent violence uſed with them; complained of the breach of honour in this treatment; and declared, that his fear of death was not ſo great as to render him an apoſtate from his religion. Charles, provoked by his reſiſtance, called him obſtinate, ſeditious, a rebel, and the ſon of a rebel; and threatened that he ſhould ſuffer the death of a traitor, if, in three days, he did not yield obedience. 'Remember,'—ſaid the mercileſs tyrant—'it is *Mass*, *Death*, or *Bastile*.'† Upon the apparent compliance of the King of Navarre, Charles granted him the lives of the Count de Grammont, de Duras, and Bouchavannes; and a few others were ſaved at the earneſt application of his ſiſter of Navarre.

"In a former part of our hiſtory we have ſhewn of what horrid acts of barbarity the Pariſians, when inſtigated by hatred, bigotry, malice, or revenge, could be guilty. Their preſent rage and ferocity had nothing human in them. Wherever their ruffian bands were led by the municipal officers, their track was marked by violence, bloodſhed, and brutality: neither age nor ſex was ſpared: pregnant women and helpleſs infants were alike ſacrificed to their barbarous fury. Brion, the venerable preceptor of the Prince of Conti, was murdered, while claſped in the arms of his infant pupil: Francis Nonpar de Caumont was maſſacred in his bed between his two ſons, one of whom was ſtabbed by his ſide, but the other, concealing himſelf under the bodies of his father and brother, for-

* "Matthieu—Sully—Pere Daniel, p. 972."

† "Mezerai, tom. viii p. 416."

tunately escaped.‡ Brissonet, niece to the Bishop of Meaux, a woman of exemplary manners, projected an escape from the city in disguise, with her young daughter in her hand, and followed by Epina, the minister, in the habit of a domestic; but being discovered in the attempt, and refusing to abjure her religion, she was stabbed with iron rods, and thrown, half dead, into the river, where, floating on the surface, the watermen pursued her as their prey, and put her to a slow and lingering death.

"Upon the first noise of the tumult, a report was carried to that party of the Protestant chiefs, who, by the advice of the Vidame of Chartres, had fixed their quarters in the suburbs of Saint Germain, that the populace had taken up arms. The sound of the bells and the shouts of the mob confirmed the intelligence. Anxious and doubtful what might be the ground of the insurrection, they continued long in suspence, and from some persuasion that it was promoted by the Guises, against the will of the king, they were on the point of passing the river, in order to venture their lives in supporting his authority and defending their friends. The morning light, however, soon dispelled their error, and shewed them the river covered with boats full of soldiers coming to attack them, and Charles himself, from the windows of the Louvre, firing his carabine upon some wretched fugitives;* and scarce did time and astonishment permit them to escape with precipitation from their blood-thirsty pursuers.

"For three days the massacre was continued with unabated fury: it is certain that the populace would have readily proceeded to the destruction of those who were said to favour the Hugonots, as well as of the Hugonots themselves; and that the queen-mother might have consummated her diabolical scheme, by instigating them to assault the Montmorencies, as friendly to the admiral; but intimidated from proceeding so far, on account of the absence of the Mareschal Montmorenci, and other obvious reasons, she allowed the popular outrage to take its course. From the dread of it many Catholics were obliged to be on their guard; and de Biron, who commanded in the arsenal, ordered two culverins to be placed at the gate, and put himself in a posture of defence.

"After various instances of violence and slaughter committed upon the Catholics, and when the carnage became noisome,† an order was published by the king, requiring all the citizens to retire to their houses, and not to stir from them under pain of death. What remained still to be executed was intended to be performed by a more regular process of the king's guards through the city. But the sanguinary rage of a ferocious people was more easily excited than restrained; and the violence and plun-

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‡ "Sully."

* "This anecdote is related by Voltaire (in his notes to the Henriade) on the authority of the Mareschal de Tesse, who, he tells us, was acquainted in his youth, with an old man of ninety, who had been page to Charles the Ninth, and had himself loaded the carabine with which he fired on the Protestants. It is there likewise asserted, that Charles went with his court to view the body of the admiral, while suspended on the gibbet of Montfaucon; and that one of his courtiers observing it smelt ill, Charles replied, as Vitellus had done before him, 'The body of a dead foe always smells well."

† "De Thou—D'Avila—P. Daniel."

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der on the ſecond day, nearly equalling thoſe of the firſt, it only ſubſided by degrees. The deſtruction of above ſix thouſand Proteſtants, of which five hundred were nobility, may be reckoned the fatal iſſue of this dreadful maſſacre, which was called, by ſome, *The Pariſian Matins*, as the maſſacre in Sicily, in 1281, had been denominated *The Sicilian Veſpers*.

"That the maſſacre of the Hugonots was the reſult of premeditation will ſcarcely admit of a doubt, though the hiſtorians differ moſt eſſentially in their accounts of its origin. Some maintain that the plan of it was concerted between the Queen-mother and the Duke of Alva, at the conferences at Bayonne: others fix the period of its concluſion immediately previous to the laſt peace made with the Hugonots, after the battle of Arnaile-duc; and a third claſs ſay that no reſolution had been taken on the ſubject till a few days before the deed was perpetrated. The different ſtatements and opinions have been carefully collected and impartially diſcuſſed by Father Griffet, who thus concludes his reſearches:—'Let what will be ſaid to the contrary, men will with difficulty be brought to believe that this horrible maſſacre was not a premeditated buſineſs, and that the peace concluded with the Hugonots, the profeſſions of eſteem and marks of confidence laviſhed on the Admiral de Coligni, were not ſo many ſnares and artifices employed with a view to deceive and deſtroy them. It is poſſible that the laſt meaſures adopted for their extermination, may have been reſolved on only a few days before their execution; it was then that the number of the victims, the choice of the aſſaſſins, and the day of the maſſacre, were fixed in the ſecret council (holden at the Louvre); but it appears certain that the project was formed at the time of the peace, and of the propoſal for marrying the ſiſter of Charles the Ninth to the King of Navarre."*

It is well known, that this horrible maſſacre excited the moſt lively joy in Spain, and was publickly celebrated by the Pope. Some of the Catholic commanders, however, in the provinces of France, who had received orders to murder all the Hugonots in their reſpective diſtricts, had the virtue and the courage to refuſe obedience to the ſanguinary mandate of their ſovereign.

"To Eleonor de Chabot, Count of Charny,† it was owing that only one Proteſtant was killed in the whole province of Burgundy. When the king's letters were brought, by la Mole, to Claud of Savoy, Count of Tende, governor of Dauphiné, he inſiſted that theſe orders, ſo contradictory to what he had received a few days before from his majeſty, could not come from him; and that he would adhere to his firſt inſtructions as moſt becoming the king. Though he died in a few days, his lenity and reſolution, being imitated by Bertrand de Simiaine, lord of Gordes, proved almoſt an entire protection to the Calviniſts of the province. In Auvergne, St. Heran, the governor, a man trained up in the violence of civil war, declared, when he looked upon the orders, 'that they were ſuch as he could not obey, unleſs the king himſelf were preſent to give them.' Tan-

* "Traité des differentes ſortes de Preuves qui ſervent à établir la verité de l'Hiſtoire, p. 153, & ſuivantes."

† "D'Aubigné—De Thou—Sully."

neguy-le-Veneur exerted himſelf to the utmoſt to prevent the maſſacre at Rouen, but wanted power to reſtrain the fury of the populace; and ſeveral of the deputies in the governments of the Montmorencies acting with ſimilar moderation, from a conformity to the ſentiments of their conſtituents, prevented or controuled the appointed ſlaughter. But the anſwer made by the Viſcount de Ortez, governor of Bayonne, to Charles, who had written a private letter to him, is peculiarly worthy of notice: 'You muſt not, on this point, expect any obedience from me. I have ſignified the orders ſent from your majeſty to the inhabitants of the town, and the troops in the garriſon; and I found them all ready to act like good citizens and brave ſoldiers; but not one hangman among them."

[*To be concluded in our next.*]

The Annual Regiſter; or, a View of the Hiſtory, Politics, and Literature, for the Year 1798. Vernor and Hood. 1800.

THE following extract will determine the character of this publication, in regard to politics; as, alſo, its merit in point of compoſition.

"If the queſtion of peace or war had come to be decided by the two nations, faithfully repreſented in their reſpective councils, the private policy of their reſpective rulers would have been ſoon overborne, and all diplomatic obſtacles would have been ſurmounted. But the art of negociation has hitherto conſiſted in a kind of addreſs and artifice, not very properly called ability, firſt in diſplaying a zeal for peace; ſecondly in diſplaying *of* the oppoſite party in an oppoſite light, and finally, in working up national prejudice, for the purpoſe of perſevering in unadjuſted contention. The *ſine qua nons* of acquiſitions or conceſſions, are in general but covers for the ſecret views of the contending governments. It had been fortunate, perhaps, if the Britiſh parliament had, on the motion of Mr. Pollen, on the 11th of April, 1797, adopted the ſpirit of his propoſition. It might have given additional force to the councils of France, to command peace from their own executive government; and the directory, or the republican party, on ſeeing the baſis on which peace was propoſed, might have dropped their anxiety if not their reſentment, for the ſuppoſed ſupport given by the Britiſh government to the loyaliſts. In fact, the ſpeeches of ſeveral members of the French legiſlature, on ſundry occaſions, and particularly that of the ſelonious expedition againſt Wales, ſhew that kindred minds were not wanting in the national councils of our neighbours. It were well for mankind, and alſo the individual happineſs and glory of nations, if they who are at the head of their affairs would adopt the ſentiments, and ſpeak on all occaſions the language, of juſtice and conciliation. From ſparks of generoſity, each tending to kindle each into a flame, the happieſt conſequences might not unreaſonably be expected.

"Had the matters in diſpute, in the conferences at Liſle, been to be ſettled by deputies from *all* nations, orders, and *claſſes of men!* intereſted in the iſſue of the conteſt, or by the genius and repreſentative of human nature, not partial to one nation, but equally concerned for the welfare and honour of all, ſome ſuch reaſoning would, doubtleſs, have been uſed, as the following:—'In the preſent period of intercourſe among nations, extended

extended beyond all example, when the progreſs of navigation and commerce, the eſtabliſhments of poſts and packets, and the art of printing, communicate and interchange every diſcovery that is made in the four quarters of the world, and unite the nations by ſuch a reciprocity of wants and redundancies, and by ſo many ſympathies of a ſocial and intellectual kind; the proſperity of the one is the proſperity of the other, and the proſperity of the whole conſiſts in one common ſtock, the inviolability of private property and public credit. This is the grand chain by which the general order, among individuals and nations, is ſuſtained and improved. When the right of property is violated by robbery, tyranny, and the deſtructions of war, civil ſociety is arreſted: it is finally diſſolved, and man returns to his *original ſtate of war*, among the beaſts of the field!!!

"The gradations of civil ſociety are marked by the peculiar characters of the wars which have diſtinguiſhed its progreſs; and which may be divided into wars of chivalry, wars of conqueſt, wars of religion, wars of the balance of power, wars of commerce, and laſtly, the war of the rights of men. The fury of this laſt, will be beſt repreſſed, by oppoſing to it the barrier of the rights of nations; which rights equally demand, in each, the protection of property.

"All civilized nations, notwithſtanding the paſſions, the jealouſies, and contentions, of different ſtates, are drawn daily into a more intelligible reciprocity of intereſts. The antipathies of nations, and their religious quarrels, have ceaſed. The ties that unite them have been ſtrengthened by letters, commerce, and modern finance: kingdoms are happily led into a ſpecies of provincial intercourſe. But, on the contrary, while this external intercourſe is cloſer than ever, in times of peace, and not wholly interrupted even in war, the bonds of internal union are every where ſlackened: and this, at the preſent moment, is the characteriſtic of the ſtates of Europe, that, even while they are at war againſt each other, they are in fermentation within themſelves. A due regard to property, public credit, and the rights of nations, is the only principle, in the preſent luxurious and ſceptical age, that can impoſe reſtraints on both external and internal convulſions. It is the intereſt of all nations to baniſh, for ever, all ideas of ſubjugation and conqueſt, and to unite on the principle of mutual benevolence and juſtice, for repelling the progreſs of anarchical revolution. They will find partizans in all who poſſeſs, and all who are ambitious of acquiring property.

"Monteſquieu has ſhewn that the ſpirit of laws, under all the varieties of government, is one and the ſame; the effort of human reaſon, which, under every calamity and revolution, has hitherto preſerved to the human race their civil and political exiſtence. Had Monteſquieu lived in theſe times he would have diſcovered the ſpirit of a new law, corroborative of his own; a new ſecurity for the order of civilization. That ſecurity is the ſpirit of the law of public credit: a principle which has found, in the very medium by which the intercourſe of mankind is carried on, a power, which, united with the ſpirit of juſtice, reſulting from legal inſtitutions, ſeems to ſuſtain the political order of the world. The revolution and independence of America, the intercourſe of Aſia with Europe, and, above all, the efforts of England in the laſt war, and of France in this, would have diſplayed, to his penetrating mind, that great principle in the livelieſt colours: a principle, by means of which England and France, without allies, alternately defeated the greateſt hoſtile combinations. But pub-

lic credit, when lent to the Engliſh miniſters in the American war, the ſum of one hundred and twenty millions, and to France, in the preſent, millions of millions, beyond calculation, muſt have drawn thoſe reſources from ſome quarter in which they actually exiſted. Our great luminary of civilization, therefore, in proſecuting his inveſtigation, would have diſcovered the ſecret: which is, that public credit is but one power, which embraces, as far as commerce and finance are concerned, the whole circulation of property. This truth is as remote from vulgar comprehenſion, as it would be for a country dealer to conceive, how the ſecurity of his village tranſactions ſhould be connected with the credit of the ſtate upon the Royal Exchange: but national misfortune is a convincing reaſoner. Events have taught the proprietors of Europe, that, though the preſſure of the ſums ſpent in war, be immediately local, this preſſure by re-action is ultimately ſenſible in every quarter. The ſame preſſure falls, in the end, on the manufacturer and labourer, who in proportion as they become more and more enlightened, will be ſenſible how much they ſuffer by the devaſtations of war, and, in their reluctance to labour for waſte, impoſe reſtraints on thoſe rulers, who would, on light and frivolous pretences, interrupt the courſe of peace. In this manner, as knowledge advances, the connexion of ſelf-intereſt, with the inviolability of property and public credit, may be expected to unite and harmonize the nations.

"It would become the wiſdom of enlightened legiſlators, to baniſh all ideas of attacks on one another, and to lend their united efforts againſt the common enemy of all: a ſpirit of innovation and of plunder.

"It muſt be owned, that it would be very unſafe, and is not to be expected, that any one nation ſhould throw aſide its arms, and truſt merely to the mantle of juſtice, while all or any of its neighbours ſhould ſtill wear the coat of mail and helmet: yet, it is the duty of all governments, as the intereſt of all nations, to pay homage to the principles of reaſon and juſtice, on which alone a general ſyſtem of political power is to be founded: and *that* nation will ſhew the greateſt magnanimity, as well as wiſdom, *that* on theſe principles, ſhall make the firſt advance towards univerſal pacification."—Pp. 13, 14, 15.

That *this* Annual Regiſter muſt be claſſed among our jacobinical publications, is ſufficiently evident from the above excerpt. With reſpect to hiſtorical facts, this work preciſely reſembles its rival the New Annual Regiſter: it is full of groſs miſrepreſentations. Even the poetical ſelections are not pure. And, in "the account of books for 1798," four only are noticed. We cannot conceive that any but vitiated and unprincipled minds, can regard with complacency, ſuch a production as the Annual Regiſter before us, which is termed *Dodſley's* Annual Regiſter, merely becauſe the preſent publiſhers bought at Dodſley's ſale his whole ſtock of its early volumes, when it is very well known, that Mr. Dodſley had, ſome time previous to his death, reſigned the publication of the work to Meſſrs. Rivingtons, who have continued it, under the ſuperintendance of the ſame editor who had been entruſted with the management of it for forty years!

Stoddart's

Stoddart's *Remarks on local Scenery and Manners in Scotland.*

(Concluded from our last, P. 49.)

MR. Stoddart begins his ſecond volume with ſome judicious and pertinent remarks on the difference of habits and manners between the Highlanders and the inhabitants of the weſtern iſles, which he traces to its true and natural cauſe. The former are viſited by their proprietors, many of whom conſtantly reſide on their eſtates, while this is ſeldom or never the caſe with the latter; hence they advance more ſlowly in the arts of civilization, and in every thing which tends to ſocial and domeſtic comfort, according to the idea of *comfort* generally adopted by civilized nations, for *comfort*, properly ſpeaking, is a *relative* term. In comparing the inhabitants of the north of Scotland with thoſe of the ſouth, the author is equally correct in his notions.

" It muſt be acknowledged, that in the neatneſs of their houſes, and in the cleanlineſs of their perſons, they are conſiderably leſs careful, than their ſouthern neighbours, and even than the peaſantry of other mountainous northern countries, ſuch as Switſerland or Norway; but this may alſo be traced to the habits of a rude military life; and it is gradually yielding to modern improvements. Since the uſe of linen has ſucceeded to that of flannel, the diſorder which was once ſaid to be common among them, has almoſt wholly diſappeared, nor did I ſee any one inſtance of it in the Highlands. Still there is, doubtleſs, too much attachment to the awkward and uncleanly habits of a more barbarous age. I was aſſured by a nobleman, that though he had built a great number of neat cottages for his tenants, and uſed every inducement to make them inhabit them, they frequently preferred living in their old, dirty, and ſmoky huts. Changes in manners muſt be brought about gradually, by the mild influence of a benevolent patron, not by harſh laws, or acts of tyranny: and it is even better to retain the affections of an unpoliſhed people, than to alienate their minds, in a vain attempt to improve their appearance."

The laſt remark diſplays an accurate knowledge of mankind, and a correct habit of thinking and of judging.

The *vitrified* forts and walls which our traveller met with in the weſtern parts of Scotland, on the ſummits of ſome of the ſmall hills, afford him an opportunity for proving his care to qualify himſelf for the taſk of writing ſuch a book as this, by much previous and appropriate ſtudy.

" Of the origin of theſe places there are three different hypotheſes: 1ſt. That they are volcanic; 2dly, That they have been buildings of ſtone, either dry, or mortared, which have been ſet on fire with a hoſtile view; or, 3dly, That they were originally built by the aid of fire. The firſt of theſe hypotheſes ſeems the leaſt defenſible. In regard to the ſecond, the fuſion appears too complete to ſuppoſe that the fire was only applied to the exterior. Finally, a mode of building by the aid of vitrified cement, is ſaid to be deſcribed in ſome very ancient MSS.; and that really adopted, Mr. Williams ſuppoſes to have been as follows: Two parallel dikes of earth, or ſods,

fods, were probably firſt erected, leaving between them a ſpace wide enough for the intended wall; in this ſpace was placed a layer of fuel, and over it a layer of ſtones; after one layer had been fuſed and cooled, the ſame proceſs was repeated until the wall was raiſed to the neceſſary height.

"As the Romans introduced the uſe of lime, vitrified walls, if ever uſed, muſt have been before or about the time of their invaſion; and correſpondent to this opinion, it may be noticed, that in the neighbourhood of theſe remains, the names of places uſually refer to the Fions or Fingalian race. On the outſide of the vitrified wall, it frequently happens that traces of a dry ſtone fence, built without lime, are diſcovered. Theſe were probably intended for the preſervation of cattle, as a ſtratum of dung is uſually found below them. The vitrified part conſiſts of a plum-pudding ſtone, united with lime and ſome iron; and its antiquity has been proved, in ſome caſes, by thick ſtrata of peat-moſs, collected by time, above the ruin.

"The name Dundearuil, or ſomething like it, being common to ſo many ſimilar places, is moſt probably deſcriptive of their common purpoſe: and their hiſtory might be illuſtrated by Gaelic etymology, if the word did not appear to have undergone ſo many corruptions. I have already given the derivation of that in Glen Coe, from the heroine Darthulu; near the fall of Foyers, on Loch Neſs, is one, whoſe name a neighbouring gentleman derived from *Dun-ard-gille*, i.e. the lofty hill of the ſoldier: on the weſtern coaſt is one called Dundornadil, for which tradition has created, as the founder, a princeſs Dornadilla. That which we now ſurveyed is called in the Statiſtical Account of the pariſh, Dundhairdghall, probably in illuſion to its ſuppoſed purpoſe, the looking out againſt the approach of foreign invaders. In the inſtance of Loch na Gall, and Clach Varig we have ſeen ſimilar monuments of ancient invaſion; and near Fort William itſelf is a bay, called, from the ſame circumſtance, Cambus na Gall.

"Inveſtigations of this kind are uſeful, as tending, when ſucceſsful, to develope the early hiſtory of man; and even when unſucceſsful, as contributing to remove many of the abſurdities, with which local tradition is uſually encumbered.

"In appearance, theſe remains exhibit very little of the regularity of a fortification. They are ſo wholly overgrown with verdure, that their very ſite would ſcarcely be diſcovered by a perſon ignorant of its exiſtence; the height of the walls is only from two to four feet; and their figure is an irregular oval, about 4 or 500 feet in compaſs, following the verge of the hill, whoſe top they completely ſurround. On one ſide they command a view of the eſtuary of Loch Eil, with the caſtle of Inverlochy: and in another direction, they look up into the receſſes of Glen Nivis."

It is difficult to conceive what appearance can remain of a ſtratum of *dung* depoſited centuries ago!

We have had frequent occaſion to lament, that public loans are raiſed by government only for the purpoſe of carrying on war; and never, as we know, for the purpoſe of atchieving any great object of national importance, in the erection of churches, the building of bridges, the formation of canals, or ſimilar improvements of a public nature. Of this deſcription would be a canal, from Fort William to Inverneſs, to unite the eaſtern and weſtern ſeas, which we concur with Mr. S. in deeming a fit object for the patronage and protection of government. In fact, how can the public money be better

better expended, after providing for public ſecurity, than in promoting public intereſt and public proſperity?

"After ſcrambling eight or nine miles along a rocky path at the foot of ſteep, woody mountains, to the head of the lake, we rejoined the road, about five miles beyond Letter Findley, a poor inn, which ſerves as a ſtage-houſe between Forts William and Auguſtus. Here it was impoſſible to avoid being ſtruck with the ſituation on which we ſtood, in the middle of the great glen uniting the two ſeas, and little more than fifty feet above their level. From this ſlight eminence the waters run ſouthward to Loch Lochy, and northward to Loch Oich, with ſcarcely a viſible declivity. If Nature has any where ſuggeſted the interference of art, in the formation of an important canal, it is here. It would be abſurd to attempt a forced introduction of manufactures, into thoſe parts of the Highlands, which are not fitted for them; nor indeed is the general extenſion of the manufacturing ſyſtem at all to be deſired; but as a conſequence of other improvements, their partial eſtabliſhment is much to be wiſhed; and no means are more likely to effect it, than the canal propoſed. In the tranſactions of that patriotic body, the Highland Society of Scotland, lately publiſhed, are ſome very important papers on this ſubject, illuſtrating both its practicability, and its advantages.

"The firſt point is obvious to the moſt caſual ſpectator. The ſpace, in a ſtraight line, between the weſtern ſea, at Fort William, and the eaſtern, at Inverneſs, according to the moſt correct maps, is as follows:

	Miles.
River Lochy - - - - - - -	7
Loch Lochy - - - - - - -	12
Neck of Land - - - - - -	1½
Loch Oich - - - - - - -	4½
River Oich - - - - - - -	5
Loch Neſs - - - - - - -	24
River Neſs - - - - - - -	8
	62

"Theſe ſixty-two miles bear the appearance of having once been occupied by the ſea, and ſince filled up by the alluvion of torrents. The interval, which conſiſts of lakes, is forty miles and a half; the reſt is filled with earth and rounded ſtones, except ſome rocks, on the rivers Lochy and Oich, of no great magnitude. The lakes Oich and Lochy are nearly on the ſame level. By hollowing the ground between them, which is ſwampy (turning aſide the mountain ſtreams), a head level of eighteen miles would be obtained, about forty-eight feet above the level of the ſea; and for this, four locks on the eaſt, and as many on the weſt would be ſufficient. The roads, along theſe lakes, might eaſily be altered for dragging veſſels, when neceſſary; but failing would, in general, be practicable. The wind commonly blows in the direction of the glen, or within a few points of it; but theſe points are ſufficient for the navigation; as is evident from the circumſtance of a veſſel conſtantly navigating Loch Neſs to ſupply Fort Auguſtus with proviſions. All the preſent lakes are navigable for large veſſels, except a ſmall part of Loch Oich, which may eaſily be made ſo: they abound alſo in harbours. A ſmall ſum would open the communication for herring-boats;

boats; but it would be more advisable to make the canal, from twelve to fifteen feet deep, for merchant-vessels. Some collateral cuts might probably be added, with advantage; particularly the one before mentioned, between Lochs Eil and Sheil.

"An undertaking of this magnitude seems justly to claim the patronage of government, who would doubtless conduct it on a scale suited to the great public benefits, which it promises to produce. To the coasting and foreign trade, it would save a most dangerous and difficult navigation. To the fisheries, it would afford not only this advantage; but also an extension of their market. Above all, would be the augmentation of internal resources; in agriculture, a facility of obtaining manure, and a market for wood, corn, cattle, &c.: in manufactures, an entirely new source of wealth to proprietors, and an employment to labourers; and, finally, in minerals, a motive to new discoveries, and a market for their products."

It is impossible to follow any intelligent traveller through the Highlands of Scotland, without taking a deep interest in the journey, and without a lively sympathy in the sentiments and feelings, which the objects here met with are so well calculated to excite. Here are to be found almost the only remains of those feudal rights, and those ancient customs, which bound the Lord to his vassal, and the vassal to his Lord, which engendered a noble spirit of emulation and enterprize, preserved hospitality, generosity, and munificence, and destroyed many of those little selfish passions which impede the growth of the nobler virtues, and stifle the best feelings of the human heart. However ill-suited to the present state of things, such a system may be, it was admirably adapted to the times which gave birth to it, and is entitled to our respect and admiration, as the parent and the nurse of many of the best characteristics of a noble mind. These feelings have very frequently been called forth during our *mental* excursions with Mr. Stoddart.

Our traveller's walk along the banks of the *Spey*, in the neighbourhood of Fochabers, gives rise to a pleasing digression, on the subject of the favourite amusement of the Highlanders, *dancing*.

"The county, bounded by these rocks, is termed Strathspey, and has given name to an elegant class of tunes, adapted to the performance of the Scotch reel. This lively dance is too well known, to render any description of it necessary; but it suggests some observations on the peculiar customs of the Highlands, which may not be unworthy of notice. At first view, it appears somewhat contradictory, that the Scottish nation, who are remarkable, when compared with their southern neighbours, for the general gravity of their behaviour, and even for austerity in their moral character, should be no less distinguished for the prevalence of so lively an amusement as dancing, and for their peculiar activity in its performance. It is probable, that these, and similar circumstances, in national character, might always be explained by history, if historians had thought it worth while to note the operating causes of every change in manners. Thus a judicious friend of mine once pointed out the value of the old German chronicles, to some of their literati, who did not dream that any use could be made of records like the following: 'In this year was composed the popular ballad, beginning

beginning ſo and ſo;'—'About this time lived the famous Harper, who introduced ſuch or ſuch a meaſure.' Perhaps the ſame cauſes, which produced in the Highlanders their fondneſs for the ſong and the tale, alſo cheriſhed their partiality to the dance. It appears here in its moſt natural ſtate, as the expreſſion rather of livelineſs, than of grace; yet the ſame ſteps, the ſame figures, and tunes, are capable of being united with the moſt refined elegance, as we ſee in thoſe poliſhed aſſemblies, which combine the taſte of the South, with the favourite amuſement of the North.

"The recent changes in the Highland modes of living, have operated much toward the reſtraint of this amuſement; but it ſtill forms a very general branch of education. Young boys are ſeen dancing, with great agility, the *Shantrews*, the *Hornpipe*, or the *Reel*; and in the execution of the *Fling*, there is a life and ſpirit, which few but the native Highlanders can attain. On feſtival ſeaſons, and holidays, the piper, or his modern ſubſtitute, the fiddler, ſtill collects around him a jovial ring, whoſe exertions are continued for ſeveral hours, with unremitting vigour and ſprightlineſs. But the moſt animated occaſion uſed to be furniſhed by the Penny Weddings, a cuſtom now almoſt obſolete. The gueſts, who aſſembled, in great numbers, from the ſurrounding country, uſually brought ſome preſent for the wedding feaſt; and a collection was made among them, for the profit of the piper. The firſt dance was performed by the young married couple, and from the *mauvaiſe honte*, which they uſually exhibited, it was called the *Shame o't Reel*. Afterward, every one who contributed, had a right to a dance, in turn; and when the whole was once gone through, ſuch of them, as choſe, danced the *Comeagain Reel*. The amiable nobleman, who communicated to me theſe particulars, has deſcribed a ſimilar ſcene with great livelineſs and humour, in the well-known ballad, 'There's cauld Kail in Aberdeen.' This genuine portraiture of ruſtic life was the production of a youthful muſe; but it received the higheſt of all praiſe, in the approbation beſtowed on it by the poet of Nature, Burns."

This is the proper place for obſerving, that our author launches out into the moſt indiſcriminate and extravagant praiſe of the poets, *Burns* and *Wordſworth*, the former of whom he regards as the firſt of poets, and the latter as the genuine poet of nature. His inceſſant alluſion to them is not leſs offenſive than his unqualified praiſe. He may certainly be allowed to retain his own opinion of their merits, but he ſhould not attempt, ſo dogmatically, to impoſe it upon others. We turn, with pleaſure, from ſuch compliments as theſe, to a tribute of juſtice paid to a very different object. Mr. S. was on a viſit to the Duke of Gordon, when his Grace received the account of his ſon, the Marquis of Huntley, having been wounded in Holland, in October 1799.

"A few facts will ſhow how well grounded was the eſteem, in which this brave young nobleman was held. Diſregarding the temptations to eaſe and inactivity, which his high rank afforded, he had anxiouſly ſought an opportunity of ſerving his country, in a ſtation no leſs dangerous than honourable. He commanded a regiment, to which his attachment was no leſs than theirs to him; and never was a commander more beloved. At the head of 600 brave men, he went into a battle, where their valour attracted the admiration even of the enemy; he expoſed himſelf to the hotteſt

of

of the fire, and, though more than once repulſed, returned obſtinately to the charge. The unfortunate iſſue is too well known. The Marquis himſelf was wounded, and the regiment loſt in killed, wounded, and priſoners, fourteen of its officers, and nearly 300 of its men. In the midſt of his torture, he was mindful of his friends at home. He diſpatched ſeveral different letters, ſigned by himſelf, though he could with difficulty hold a pen. Of his own ſuffering he ſpoke little, but of his regiment he ſaid, with juſt, and patriotic exultation, 'They behaved as Highlanders ſhould do.' Their attachment to their commander was no leſs forcibly teſtified. A friend of mine, who was preſent, declared, that he never heard a cry ſo expreſſive of horror and revenge, as was ſet up by the whole regiment, when they ſaw the Marquis fall: and one of the ſoldiers, who brought him in wounded, hung over him in an agony of deſpair, exclaiming that he would rather have periſhed himſelf, with twenty of his comrades, than have beheld ſo mournful a ſight.

"The return of the Marquis to his native country excited a ſenſation of joy, neither leſs general, nor leſs ſtrong. All ranks of people crowded to behold him at Gordon Caſtle; they celebrated his arrival, with every expreſſion of tranſport; and their fond attachment to his name and family was redoubled by his perſonal bravery and ſufferings. Such ſcenes as theſe are the nobleſt teſtimony of an exalted character. Great talents, or brilliant events, may command admiration; but the gratification of the mind is then only complete, when love is added. This ſentiment cannot be purchaſed, nor can it be miſtaken. In the preſent inſtance, I write only from obſervation, but from an obſervation which cannot eaſily err. I read the character of the Marquis, in the undiſguiſed, and undiſtorted feelings of a whole country. It is ſcarcely neceſſary to add, that thoſe great perſonages, who had the beſt means of eſtimating his ſervices, were moſt ſenſible of their value. His Royal Highneſs the Prince of Wales teſtified his ſentiments, by the appropriate preſent of a Highland mull, ſet in gold, decorated with valuable Scotch pebbles, and inſcribed with a handſome compliment to the Marquis, in the Gaelic language."

This is *juſtice*, but the fulſome compliments heaped on a near relative of the Marquis's, are groſs *adulation*. When we reflect on the ſcene now exhibiting at Paris, and on the deep mourning for the *Carrier* of Saint-Domingo, we turn with diſguſt from *ſuch* "pure, unvitiated feeling."

Mr. S.'s remarks on the *Gaelic Language* are entitled to attention.

"Before I quit a diſtrict, which ſerves as a boundary to the Gaelic language, I think it right to ſay ſomething of that language itſelf.—The Gaelic, or Erſe, has been conſidered by ſome critics, as the barbarous language of a barbarous people, and, therefore, magiſterially conſigned to neglect. How far it may, in fact, anſwer to this deſcription, I am not competent to ſay. Thoſe who are moſt verſed in it, ſpeak with admiration of 'its energy and power, the eaſe with which it is compounded, the boldneſs of its figures, its majeſty in addreſſing the Deity, and its tenderneſs in expreſſing the fineſt feelings of the human heart.*' And it is very poſſible,

* "Statiſtical Account of Scotland, vol. ii. p. 612."

that

that the ſpeech of a people, whom the pride of commercial Europe calls barbarous, may expreſs feelings the moſt forcible, by the moſt appropriate ſounds. The policy of cultivating ſuch a language depends on an intricate combination of facts—on its authors, its traditionary, or proverbial remains, its extent and influence—on the habits and prejudices in its favour—on its connexion with other dialects, &c. The laſt conſideration appears to me particularly deſerving the notice of thoſe gentlemen, who, together with their ſtrange abhorrence of every thing, which they chooſe to call Celtic, profeſs as ridiculous an attachment to every thing, which they honour with the name of Gothic. A comparative grammar of all languages, or even of the European alone, would be a moſt valuable work. Nothing, or next to nothing, has yet been done toward it; but ſhould it ever be effected, the connexion, at leaſt of the radicals, in the Celtic and Gothic claſſes will be found ſo very intimate, and their compariſon will throw ſo much light on both, that, without it, the inveſtigation would be indeed ſlight and inaccurate. The terms Celtic and Gothic are unfortunately choſen as the watch-words of either party; for there is almoſt as little evidence, that the Goths ſpoke a Teutonic dialect, as there is, that the ſpeech of the ancient Celtæ at all reſembled that of the modern Gäels. We could pardon theſe Quixotes of pedantry, did they not mix with their hoſtility toward inoffenſive vocables, a deeper malignity againſt large claſſes of their fellow men. Will it be believed, when ſuch diſputes ſhall have long ſlept in the paradiſe of fools, with

'All th' unaccompliſhed works of nature's hand,
Th' abortive, monſtrous, or unkindly mixt'—

will it be believed, that an author ſhould have ſtated, as ſelf-evident propoſitions, that mankind conſiſt of races ſpecifically diſtinct—that ſome of these races are utterly incapable of amelioration—that the Celts ſtill exiſting, are 'a medial race between men and beaſts'—and that methods ſhould be adopted 'to get rid of the breed?' It is ſtill more extraordinary, that this author (Mr Pinkerton) ſhould be followed, and imitated, by men no ways deficient, either in learning, or common ſenſe.

"That the hiſtory and antiquities of Scotland would receive much illuſtration from a ſtudy of the Gaelic language, cannot be doubted, when we conſider the length of time, and extent of country, over which it has ſpread. I have inſtanced its antiquity, in the *Varar*, and *Lacus Lelamonius*; and moſt of the other Roman names confirm this obſervation. Almoſt within living memory, the Gaelic has ceaſed to be the ſpoken language of Fife, Ayrſhire, and other parts of the ſouth; and names of places derived from it are to be found far within the border of England."

Our traveller paſſed the winter in Edinburgh, in order to complete his *picturesque* reſearches in the ſpring. His remarks on the habits and manners of the inhabitants of the Scotch metropolis ſhew him to be an attentive and acute obſerver. His concluding remark on thoſe perſons, "who carry their affectation of every thing Engliſh to a ridiculous exceſs," is peculiarly juſt. "Theſe," he ſays, "are ſtill leſs pardonable than thoſe who moſt obſtinately adhere to the obſolete cuſtoms of their anceſtors. The former, by their unſucceſsful attempts, acquire only the aukwardneſs of a foreign air: the latter exhibit ſtrong traces of genuine character, and native virtue." To

us the affectation of foreign manners, the aſſumption of foreign habits, and the imitation of foreign faſhions, appear to be worſe than ridiculous. It ſhews both a want of patriotiſm and a want of ſenſe. It proves that a man is aſhamed of his country, in which caſe his country has certainly good cauſe to be aſhamed of him.

A pleaſant anecdote is told of an old female tory, whoſe inveterate loyalty muſt be reſpected by all but modern whigs.

"Two miles from Alloa, is Clackmannan, a miſerable village, which, however aſſumes the dignity of a county town. It is ſeated on a hill, whoſe ſummit is crowned by the tower of Clackmannan, once the ſeat of the chief of the Bruces. This venerable pile, which is going faſt to decay, forms, from its ſituation, a picturesque object, and commands a view no leſs admirable. From the top of the caſtle, to which I climbed with difficulty, the proſpect appears moſt extenſive; but it forms a more pleaſing picture, from an adjoining row of trees, on the declivity called King's Seat Hill. Here, a ſhort time ago, lived an old Lady of Clackmannan, no leſs remarkable for her wit and good humour, than for her œconomy, and her Jacobitiſm. On a very ſlender income, ſhe maintained much of the ſtate, and all the reſpectibility of her anceſtors. She preſerved the ſword of King Robert Bruce, with which ſhe aſſumed the right of conferring knighthood; but when aſked, whether ſhe was of that monarch's family, ſhe anſwered with much dignity, 'King Robert was of my family."

In his critical remarks on picturesque ſcenery, Mr. S. ſeldom fails to diſplay equal depth of judgment and accuracy of taſte. After an animated deſcription of the view from Stirling Caſtle, he thus animadverts on Mr. Gilpin's obſervations on the ſame proſpect.

"In criticiſing ſcenes of this ſort, we ſhould be particularly on our guard againſt that narrowneſs of ſyſtem, which is ſo fatal to the natural impulſes of admiration. Is it to ſuch a cauſe, or to a want of favourable opportunity for ſeeing theſe enchanting proſpects, that we muſt attribute Mr. Gilpin's frigid praiſe of them? The whole of the weſtern view he paſſes over as 'barren and unintereſting;' but allows the eaſtern to be 'grand and amuſing.' To an untaught perſon, grandeur would rather appear to be the characteriſtic of the former, and beauty of the latter: and I know not whether the grand be not here ſtronger in degree, than the beautiful. In what part of Britain can be found ſo vaſt and open a circuit, bounded by mountains ſo lofty and varied? What ſublimity is impreſſed on the mind, while contemplating this wide extent, under the various effects of ſtorm and ſunſhine; when the vapours of the morning retire ſlowly up the glens, or when the approach of evening tinges their ſkirts with gold! Again, on the eaſtern ſide, Mr. Gilpin complains of that confuſion of land and water, which is only unfit for the pencil, becauſe the pencil is unable to convey its rich and brilliant effect. To make painting the ſtandard of thoſe pleaſures which landſcape can afford, is, however, to ſet Art above Nature, the handmaid above her miſtreſs. Much as has been done by human operation, and greatly as we muſt reverence ingenious artiſts, and acute obſervers, we ſhould never forget, that Nature herſelf is the ultimate ſource of ſtudy; and that what ſhe indelibly impreſſes on all minds muſt in taſte be as accurate, as in morals it is virtuous.

tuous. From the variety and contraſt of different objects, preſented by the whole of this panorama, no one would wiſh its view to be interrupted in reality. The artificial limits of a picture require a narrower ſcope; and a judicious eye may eaſily ſelect portions capable of forming moſt admirable ſketches. The one, which appeared to me to convey the moſt characteriſtic idea of the ſituation of the caſtle, was taken from a rock near the ground formerly appropriated to tournaments; and included the caſtle, ſeated on its loſty rock, the inſulated hill of Craig Forth, in the plain below, the varied country beyond, and ſome of the loftieſt mountains in the diſtance."

The latter part of our traveller's excurſion is leſs intereſting than the former, probably becauſe it is leſs accurately deſcribed. Indeed it exhibits the appearance of a haſty journal. It is followed, however, by an eſſay on the "General Principles of taſte," which has conſiderable merit. It diſplays judgment, feeling, and animation; and marks, with juſtice, the difference between true and perverted taſte. But here, as throughout theſe volumes, though the language be generally nervous, elegant, and claſſical, the ſtyle is occaſionally inflated and bombaſtic. Thus, in this very eſſay upon taſte, we find the following ſentence. "No perſon is more deeply impreſſed, than myſelf, by the merit of the ſyſtematic writers on this ſubject: no perſon reads their books with more admiration, or a deeper ſenſe of *indebtment*; but I may be allowed to ſay, that in the peruſal I have uſually *deſiderated* a ſomething firm and comprehenſive, a more fundamental principle, a wider ſcope of argument and illuſtration." In another part of this volume we read.—"Aſcending from the little *imparadiſed* ſpot, on which Fort Auguſtus ſtands, the eaſtern road painfully ſurmounts a lofty hill, from which it ſoon again deſcends into the delightfully ſequeſtered vale of Glen Doe." This flowery ſtyle may be very *pictureſque*, for ought we know, but it is utterly incompatible with all principles of taſte, in literary compoſition, and is therefore unworthy ſuch a writer at Mr. Stoddart. Indeed, it is much better adapted to Mr. Oſborn's advertiſement of his *Caledonian* Hotel, in which he tells us, that "in compliance with the wiſhes of many reſpectable families, *partial to aquatic proſpects*, he has fitted up in a modern, elegant ſtyle, the above *ſuperb* edifice, replete with every accommodation.—It commands, from its numerous windows, a moſt beautiful and *pictureſque* view of the river Thames, the three bridges, with a pleaſing landſcape of the *undulated* hills of Kent and Surry, bounded only by the horizon." Let the two paſſages be compared, and true taſte decide on their comparative excellence. Mr. S. muſt excuſe this obſervation; but we cannot bear to ſee ſo able a writer afford his ſanction to a taſte ſo depraved. Another ground of caution, at leaſt, if not of cenſure, is afforded by the dogmatical tone of his deciſions; the occaſional levity of his cenſures; and the ready profuſion of his compliments. In p. 94, he ſays, "we can ſcarcely forbear ſmiling, when we hear Dr. Johnſon gravely arguing on the impoſſibility, that the depth of water ſhould prevent its freezing; a ſubject on which his *profound ignorance* ſhould, at leaſt, have ſuggeſted

to him the propriety of heſitation." Now, when he thus decidedly condemned the ignorance of a Johnſon, he ſhould at leaſt have condeſcended to unfold his own knowledge on the ſubject, and to oppoſe ſomething more than his bare aſſertion to the deciſion (however *erroneous*) of ſuch an authority.

With theſe trifling abatements, and ſome other minor exceptions, on which it would appear captious to dwell, the work of Mr. Stoddart may be conſidered as a valuable addition to the ſtock of deſcriptive travels, tours, and excurſions. The engravings have great merit, both in the deſign and execution. But the *colouring*, at leaſt, in our copy, is ſometimes very defective.

Taxatio Eccleſiaſtica Angliæ et Walliæ Auctoritate P. Nicholai IV. Circa A. D. 1291. Printed by Command of His Majeſty King George the Third, &c. In purſuance of an Addreſs of the Houſe of Commons of Great Britain. Large Folio. 1802.

THE Editor informs us, that

"Pope Innocent the Twenty-ſecond, to whoſe predeceſſors in the ſee of Rome, the firſt fruits and tenths of all eccleſiaſtical benefices had for a long time been paid, gave the ſame, A. D. 1253, to King Henry the third, for three years, which occaſioned a taxation in the following year, ſometimes called the Norwich taxation, and ſometimes Pope Innocent's valour.

"In the year 1288, Pope Nicholas the Fourth granted the tenths to King Edward the Firſt, for ſix years, towards defraying the expence of an expedition to the Holy Land; and that they might be collected to their full value, a taxation by the king's precept was begun in that year [1288], and finiſhed as to the province of Canterbury in 1291, and as to that of York, in the following year; the whole being under the direction of John Biſhop of Winton, and Oliver Biſhop of Lincoln.

"A third taxation, entitled 'Nova Taxatio,' as to ſome part of the province of York, was made, A. D. 1318, (2 Edward II.) by virtue of a royal mandate directed to the Biſhop of Carliſle; chiefly on account of the invaſion of the Scots, by which the clergy of thoſe border countries were rendered unable to pay the former tax. The taxation of Pope Nicholas is a moſt important record, becauſe all the taxes, as well to our kings as the popes, were regulated by it, until the ſurvey made in the twenty-ſixth year of Henry the Eighth; and becauſe the ſtatutes of colleges which were founded before the reformation are alſo interpreted by this criterion, according to which their benefices, under a certain value, are exempted from the reſtriction in the ſtatute 21 Henry VIII. concerning pluralities. Various detached parts of this record have been publiſhed in different county hiſtories: but the whole is now, for the firſt time, edited from two manuſcripts, in the King's Remembrancer's Office, Exchequer, collated with a Cottonian manuſcript of much greater antiquity, in the British Muſeum, Tiberius CX, which has unfortunately ſuffered ſome damage from the fire which happened to the Cottonian Library whilſt lodged in the Dormitory at Weſtminſter. The original rolls for ſeveral dioceſes are

ſtill extant in the Exchequer, and have been conſulted in this edition; the various readings which occur in them have been preſerved: they are, however, but few, and are of no great conſideration; which circumſtances evince the accuracy of the ancient tranſcripts.

"Specimens of the hand-writing of the two Exchequer manuſcripts, which appear to have been written in the reign of Henry the Sixth, are prefixed."

This is among thoſe valuable books of reference, which ought to compoſe a part of every library.

The Revealed Will of God the ſufficient Rule of Men. In Seven Chapters. Being the promiſed Sequel in the Conſiderations on the Theocracy by the ſame Author, William Knox, Eſq. formerly Under-Secretary of State. 8vo. Pp. 372. 5s. Mawman. 1802.

WE were extremely ſhocked with an anonymous publication near ſeven years ago, which now appears to be the performance of the author of the work above mentioned. We never judged it worth our while to animadvert on ſuch a flimſy, miſchievous performance as the former production; but the matter grows more ſerious, when the author, miſtaking for approbation that ſilence which he ought to know is alſo a token of contempt, preſſes on the public notice two other volumes replete, we are ſorry to ſay, with indecent cavil, and injudicious remarks on ſubjects of the moſt ſolemn and ſacred nature.

When an Under Secretary of State ſets up for a theological and biblical commentator, we are forced to exclaim "*Ne ſutor ultra crepidam.*"

We ſhall not trouble our readers at any great length: "Le jeu ne vaut pas les chandélles:" but we ſhall juſt touch upon the moſt prominent parts of the firſt publication, and then proceed to the two more recent volumes entitled as above.

The (then) anonymous author told us in his Preface, p. 3, that he was "fully apprized of the boldneſs of his undertaking, and of his own inſufficiency to accompliſh it." To the firſt part we moſt heartily ſubſcribe: for the attempt is bold enough. We are not ſo ſure that he did not accompliſh his purpoſe; if, as it really ſeems, his endeavour was to render the holy inſpired ſcriptures, and even their divine Author, objects of ridiculous pleaſantry and profane contempt. There is an idle affectation of wit, which runs through the work, the notes in particular. The note, p. 9, 10, has neither decency nor ſenſe to recommend it. The production of chickens from the eggs "by incubation," is called "an unmeaning term which conceited philoſophers uſe to conceal their ignorance." From p. 15 to the end of p. 17, we have a long ſtring of quotations to prove, as our author chuſes to expreſs himſelf, that "*perſonifying went along with localizing: that ſuch perſonification conſiſted in giving*

the Deity a human figure." Mr. Knox is incapable of diſcuſſing the propriety of adopting ſuch modes of expreſſion, as are hid to human capacities, when applied to the Omnipotent Creator and Governor of the world. Such condeſcenſion in the Deity he compares to a fooliſh nurſe talking nonſenſe to her baby. He tells us, with an air of unpardonable levity, that he forbears to quote any inſtances from either the Book of Job or the Pſalms, as both are poetical compoſitions, and *poets have in all ages taken great liberties with the Deity.*— Does not Mr. Knox know that David was a prophet? And does he recollect what St. Peter ſays, that "propheſy came not at any time by the will of man, but that holy men of God SPAKE AS THEY WERE MOVED BY THE HOLY GHOST?" We do not go the length of accuſing this witty commentator of blaſphemy againſt the Holy Ghoſt, we only ſubmit to his conſideration, whether ſuch language applied to ſuch perſons does not approach too near to that horrible ſin. We dare not ſtain our paper with the low ribaldry againſt metaphyſicians, which occurs in the note on the 21ſt page. The ideas which it would preſent to the mind of the indignant reader, are ſo derogatory from the reverence due to the Deity and his divine attributes, that we wiſh they could be for ever blotted out by the penitential tears of their author. "*How much of all this nonſenſe,*" we may well aſk with Mr. K. "*might have been ſpared?*" Our author admits, p. 25, that the firſt chapter of Geneſis and the three firſt verſes of the ſecond, which he ſays are improperly ſeparated from it, are to be received as of divine authority. But the remaining verſes of the ſecond chapter carry upon their face the marks of traditional compilation. This is gratis dictum, and mere conjecture, unſupported by the ſlighteſt proof. But how are we ſhocked to find the 24th verſe of Gen. 2. branded with the character of ABSURDITY, when we reflect that the Son of God himſelf appeals to this very *abſurdity*, for the confirmation of the ſolemnity of the matrimonial contract! Chriſt's words are, HE THAT MADE THEM MALE AND FEMALE, ſaid, what this irreverent ſecretary ventures to call an ABSURDITY,—That "a man ſhall leave his father and mother, and ſhall cleave to his wife." Matt. 19. 5. Another Evangeliſt, St. Mark, alſo certainly ſaw no ABSURDITY in appealing to this paſſage, when arguing with the Jews on the ſubject of divorcement. There is not the leaſt ſymptom of interpolation; it follows moſt naturally from what immediately precedes it. Another profligate ſentiment is found in p. 28. note.

P. 29. "Had Moſes written this part of the Book of Geneſis by inſpiration, the whole would have been one uniform narration: but the hiſtory is brief and *incorrect*; ergo—not written by inſpiration of God."

P. 36. Quin's ludicrous and profane obſervation reſpecting the employment of angels was too much in the ſpirit of our author to be ſuffered to paſs unnoticed.

P. 45. We ſcarcely think it worth our while to notice our author's inaccuracy, with reſpect to Abraham's interceſſion, who implored God's

mercy

mercy on Sodom, if *ten* righteous perſons ſhould be found there. In Mr. Knox's Bible *five* ſuch perſons would have ſaved the cities of Sodom and Gomorrah.

P. 48. Mr. Knox hazards a conjecture as to the ages of the Antediluvians, which brings them to our own period of longevity, and according to his computations *Methuſelah* died at the age of 74 years 7 months.

P. 49. "*Who* he had taken."

P. 50. "Their different routs *was*."

P. 51. "We cannot admit the interpolation in Gen. 6. ver. 3. We do not ſuppoſe that the paſſage was intended to reduce the age of man to 120 years." We are ſorry to ſee Mr. K. ſo ready to charge the text with corruption, interpolation and abſurdity on no other authority than his own conjecture.

P. 52. Pharaſaical.—P. 63. Beneficient.

P. 71. About 20 pages are employed in quotations from various authors to prove the univerſality of the belief in a Supreme Being; but fraught with errors and abſurdities. Why introduced we know not.

P. 74. Herodítus.

P. 77. "Moſes, *who* they had relied upon."

In p. 79 we find another of our author's bold aſſertions, that the Phariſees only among the Jews, down to the time of our Saviour believed in the reſurrection of the body. We by no means ſubſcribe to this opinion, and we could produce innumerable authorities from the moſt ancient writers of the Old Teſtament, to prove the contrary.

P. 88. Mr. K. is graciouſly pleaſed to allow us to receive the Book of Exodus as an authentic record, and he admits that the Book of Deutronomy (as he ſpells it) contains the dictates of the Holy Spirit;—but the Book of Numbers, he conceives, ought not to be claſſed with the *four* preceding books (we know of but *three* which precede it): this he is bold enough to affirm was "neither written by Moſes nor compoſed under his direction." Thus we get rid of the *Pentateuch*, for it ſeems there are but four books; and of the four only two (Exodus and Deutronomy) are free from error and abſurdity!!!

P. 89. Moſes for*bid*—repeatedly for for*bade*.

Ib. Mr. K.'s ſarcaſm on Moſes's making a brazen ſerpent, ſhews his utter ignoraace of the purpoſe for which it was erected, of which our bleſſed Lord himſelf gives the beſt and fulleſt explanation, John 3. 14. but he inſinuates ſtrongly that our Saviour quotes this paſſage, whilſt it by no means follows, that he believed it.

P. 92. The mention of Job by Ezekiel or St. James, he tells us, is no proof that there ever exiſted ſuch a man. Why then ſhould we ſuppoſe there was ever ſuch a perſon as the Patriarch Noah, or the Prophet Daniel, both whom the Prophet Ezekiel mentions together with Job: Behold, ſays St. James, we count them happy which endure: Ye have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is very pitiful and of tender mercy. Would the apoſtle ſo ſolemnly refer his diſciples to a non-entity for an example?

P. 97. *Assertained.* Ib. *De*fuſing.

P. 99. Babelonians.

P. 102. "From the death of Moſes until the appearance of the prophets," Mr. K. tells us, "the hiſtory of the Iſraelites carries *no internal evidence of the divine inspiration of the writer*:"—That "the paſſing over Jordan does

not appear to have had any thing miraculous in it, as Jordan is well known to be but an inconſiderable river, and often fordable."—This is an old infidel argument revived by one whom it is impoſſible to avoid reckoning in that number. The paſſage of Jordan was not quite ſo eaſy as this gentleman and his brother ſceptics are apt to think it. Joſhua ſaid unto the people, tomorrow the Lord will do *wonders* among you: No wonder at all, ſays Mr. K. not even though Jordan (as if it were to ſilence the cavils of ſuch unbelievers) *overflowed all its banks* at that time. The Lord had ſaid to Joſhua, "as I was with Moſes, ſo will I be with thee." But Mr. K. will tell you they were in no want of ſupernatural aſſiſtance, the river was ſhallow and fordable, and to give the lie to the miracle, a falſhood is invented, that the ſpies had forded it backwards and forwards, which Mr. K. will find more eaſy to have aſſerted, than to prove and maintain.

Our author ſpeaks, p. 102, of the ſtanding ſtill of the ſun and moon in the moſt contemptuous manner, although it is recorded in the moſt ſolemn terms that can be imagined: and it is remarked that "there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Iſrael." This miracle is recognized by the author of the book of Eccleſiaſticus; who, though an apocryphal writer, is likely at leaſt to know as much of the matter as Mr. K. who no more believes this miracle than he does any that are recorded in the following Books, which he is very ſorry were ever admitted into the Canon of Scripture.

P. 103. Here the author tells us he ſhall paſs over the other hiſtorical books, which *there is no ground*, he ſays, for receiving as holy ſcriptures, dictated by the inſpiration of the Holy Ghoſt. This is a ſweeping clauſe which is intended to deſtroy our reſpect for a great portion of the ſacred records.

P. 104. The far-fetched ſuppoſition that prieſts and ſcribes, like our monks, had foiſted falſhood and exaggerations into the private copies of individuals, to produce marvellous accounts of their religion or nation is of the true infidel caſt; and is worthy of a Bolinbroke, a Gibbon, or Voltaire himſelf.

Of the Pſalms Mr. K. gives us to underſtand how unworthily he thinks, but promiſes to ſpeak more fully (and we are ſhocked to hear it) in the Appendix.

P. 106. Having ſpoken moſt diſreſpectfully of the Moſaic diſpenſation in general, our author roundly aſſerts, that "forgiveneſs of injuries was not a precept of any religion antecedent to the Chriſtian." Did Mr. K. never read in the only unexceptionable part of *his* Bible, we mean the Book of Exodus—"If thou meet *thine enemy's* ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again: If thou ſeeſt the aſs of *him that hateth thee* lying under his burthen, thou ſhalt ſurely help with him."—Did he never read that paſſage in the Proverbs of Solomon, which St. Paul thought worthy to be literally tranſcribed into one of the moſt inſtructive chapters in his Epiſtles: *If thine enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing, thou ſhalt heap coals of fire on his head*; that is, thou ſhalt ſoften his obdurate heart, as the ſtubborn metal is diſſolved by coals heaped on the head of the veſſel which contains it. It is the faſhion with writers of Mr. Knox's ſentiments to compliment the benevolence of the New Teſtament at the expence of the Old: we inſiſt upon it, that mercy and truth meet together in both.

P. 107.

P. 107. The prophet *who* the Lord would raiſe up.

Ib. Of him, *who* he had formed from the womb.

P. 110. Such *who* they believe to be religious.—*Ib.* Juvenile for Juvenal.

P. 115. Our author is very angry with LUKE for calling the inhabitants of Melita barbarians; and ſays it was only in conformity with the arrogance of the Jews and Greeks.

P. 119. We muſt ſhew our impartiality (ubi pauca nitent) by expreſſing our approbation of the author's tranſient vindication of the decorous practice of ſaying grace at our meals, though even here we cannot agree with Mr. K. that this cuſtom prevailed, till our gentry were corrupted by French atheiſm. It was alas! exploded long before that nation openly renounced their faith in God.

Of the Epiſtle to the Hebrews we are grieved to hear in what language Mr. K. expreſſes his opinion, when he calls it "a compilation from fragments of Paul's writings or preachings, put together by ſome of the Fathers, after the Chriſtian churches had adopted the Jewiſh ſyſtems, and annexed their own *relentleſs* doctrines, with what had been taught by the Apoſtles." This is a two edged ſword which cuts both ways; and wounds the character of the inſpired Apoſtle and the Chriſtian Fathers at one and the ſame time. It is much to be lamented, adds this writer, that this Epiſtle is not purged of thoſe *profanations!*

In pages 150, 151, and 152, there is an affecting addreſs to the members of the Romiſh Church, to thoſe in particular whom perſecution had driven into this country. To which we have only to ſay, O! ſi ſic omnia!

In the note, p. 154, we have other ſpecimens of the low wit of our author, which muſt needs offend every ſerious reader, and which therefore we forbear to tranſcribe.

P. 157 contains a ſevere piece of ſatire on our national Church, as teaching many things, which Mr. K. truſts will one day be expunged.—But why ſo? when he tells us that all is remedied by the avowed inſincerity of the miniſters and their congregations, who do not believe what they profeſs to teach and to receive.

P. 158 informs us, that we owe much of the ſimplicity of our preſent mode of religious worſhip—to Mahomet and the Coran! *Circumciſion*, we ſuppoſe, in particular.

P. 167. Our author's inference from the abſurdities of popery is almoſt as offenſive, from the affected witticiſm in which it is conveyed, as the folly which excites it.

Ib. Here Mr. K. promiſes, if God ſpares his life and health, to reſume his enquiries, which he has done in the work announced at the head of this review, but which we muſt reſerve for our future conſideration, having been detained much longer than we wiſhed by this introductory work; which yet we cannot leave, till we have made ſome obſervations on the Appendix; the title of which is "Hiſtorical Obſervations upon the Pſalms." Of many of which our author ſpeaks with all the dogmatical confidence of an accompliſhed critic and expoſitor: Unintelligible! Nonſenſical! Imprecations ſuited to the Moſaic, but repugnant to the Chriſtian diſpenſation! Theſe are Mr. K.'s familiar expreſſions with this inſpired compoſition before him.

P. 178 contains, we think, a miſerable comment on the 23d Pſalm, with a more miſerable note of illuſtration.

P. 184 contains a ſtrange obſervation on the laſt two verſes of the 51ſt Pſalm; in which he ſays, David "throws in the conſideration of his beautifying Sion, and his building walls round it, as an argument for obtaining forgiveneſs." We believe no ſuch conſideration entered the mind of this ſincere penitent on the occaſion; he is only expreſſing his good will towards the Church of God, of which his own penitential ſorrows did not render him unmindful.

P. 185. Our author, we preſume, is miſtaken, when he ſuppoſes that by the word *glory*, in the 57th Pſalm, David means a muſical inſtrument: we believe he means his tongue, the glory of man; when not abuſed, like the pen of our author, to the purpoſes of corrupt communication.

P. 196. We are quite at a loſs to conjecture on what grounds the words *Ye who dwell at Jerusalem* are introduced by our commentator into the 134th Pſalm. Sure we are that there is nothing in the original to juſtify it.

P. 197. The learned ſecretary makes no ſcruple of condemning a paſſage as *unintelligible*, becauſe he does not underſtand it. This way of treating the Holy Scriptures is extremely indecorous, to ſay nothing worſe of it.

Ib. The alteration propoſed in Pſ. 143. 10. is very flat, unmeaning, and inſipid. This miſerable comment is concluded with a declaration, that moſt of the Pſalms are not fit for general uſe: and the author recommends a ſimilar ſelection to thoſe of the ſinging Pſalms, which he ſays he ſhall have occaſion to ſhew when he comes to obſerve upon our Liturgy—in the work, which, on ſome future occaſion, we ſhall undertake the painful taſk of reviewing.

Our author ſums up his labours by hiſtorical and critical obſervations upon the Euchariſt. "We entered on this part of our work with fear and trembling; and we found ourſelves juſtified as we advanced." It is, indeed, a moſt flimſy collection of miſerable remarks, tending to deſtroy every idea of the ſpirituality of the ordinance of the Lord's ſupper, which he is pleaſed to call, in his own mild way of expreſſing himſelf, nonſenſe.

A horrid piece of ſmattering wit occurs in p. 208, &c. which we forbear to lay before our readers. He concludes with ſaying, that when St. Paul condemns ſuch as receive the ſacrament unworthily, he only alludes to the *manner* of receiving it; and has *no reſpect to the ſtate of the conſcience*. If, therefore, the miſtaken expoſitors of St. Paul's expreſſion have narrowed the entrance to the altar, we are ſure Mr. Knox has ſo widened it, that it is open to all; the ungodly and impure are encouraged without heſitation to approach without ſo much as ſaying or thinking, "I will waſh my hands in innocence, and ſo will I compaſs thine altar, O Lord."

We here take our leave of this offenſive performance; which, for ſtyle, manner, incorrectneſs, impropriety in deſign and execution, is as exceptionable as any that hath ever paſſed under our review. It has the appearance, but only the mere ſemblance, of good deſign: it has the appearance, but only the mere affectation, of critical knowledge: it has numerous and undeniable tokens of extreme ignorance of the matters of which the author treats; and we are ſorry to ſee ſo much time waſted on a work, which cannot be productive of any poſſible good, and is only calculated, as far as this miſerable ſatyriſt on the Holy Scriptures can avail, to render the Word of God of none effect.

Additions

Additions to the Elements of General Knowledge inſerted in the 2d Edition. By Henry Kett, B. D. Fellow and Tutor of Trinity College, Oxford. 8vo. Pp. 31. 1s. Printed at Oxford. Rivingtons, London.

"WHILE as Britons we may juſtly glory in the ſtrength of our navy," ſays our author, "we cannot forbear to lament the mode by which ſailors are procured for its ſervice. The cuſtom of impreſſing them is of all the prerogatives exerciſed by government, the moſt repugnant to the liberty of our conſtitution, and the feeling of every generous mind.

"The method of recruiting the French navy, under the monarchy, preſented an example worthy of our imitation. The French ſailors were regiſtered when diſcharged from their reſpective ſhips, and retained in the public ſervice by a trifling ſtipend during peace. At the firſt alarm of war they could be eaſily aſſembled and employed, as occaſion might require."

On this we muſt remark, that the ſkill and the excellency of ſailors depend on employment. The ſea is their natural element; to deprive them of employment is to deprive them of happineſs and comfort. To regiſter 10,000 men, and keep them in indolence, or forced rural employment, contrary to their habits and inclination, would be a much greater grievance and a greater violation of liberty, than picking up a few ſailors from merchant ſhips at the commencement of a war. If the regiſtered ſailor gets into any reſpectable employment, and ſits down comfortably for years in the boſom of his own family, then it may be a real hardſhip, much greater than that of impreſſing, to compel him to come forward to man the royal navy. In general, the ſailor's home is his ſhip: he knows not what to do with himſelf, his money, or his time when on land. The preſſgang keeps him out of miſchief, and in a few days he is reconciled to, and happy in, his ſituation. In general the men are better treated and provided for in the royal navy than in the merchants' ſervice. More care is taken of their health, and of their religious principles, nor are there the ſame temptations to withhold part of their wages.—The injury then which ſailors endure from preſſing are more apparent than real: they may afford a popular theme for a noiſy demagogue, while the objects of his tender anxiety are eaſy, happy, and thoughtleſs on ſhipboard, or are elevated to a high pitch of ſpirit and animation by an expected attack of the enemy.

Mr. Kett proceeds to remark, "that the injuries which the BRITISH SAILOR receives by being ſeized in the happy moment when he reaches his native ſhore, after a long abſence; or being torn from the embraces of his family, are much aggravated, if his character and his importance in a national and commercial view be conſidered. Uncorrupted by the refinements of high life, he is honeſt, ingenuous and ardent. His conduct is marked by that generoſity which is ever the companion of true courage. Unmindful of the future he laviſhes upon the pleaſures of moments the toil of years." [Query, whether the man who does ſo is to be admired as ſuch a very rational and exalted character?] "At all ſeaſons he braves

braves the dangers of the ocean to convey to his native country the produce of diſtant climes: ſometimes he is expoſed to the froſt of Iceland; and ſometimes to the ſcorching ſun of the Tropics. When his country ſends him forth to war, he hears the roar of the hoſtile cannon with delight, and the diſtance of the enemy is the ſole cauſe of his apprehenſion. Danger is his ſtrongeſt incontinent action: in the midſt of flames and of death are diſplayed his characteriſtic dexterity, courage, and preſence of mind. In the moment of victory, to which he looks with confidence as his birth-right, he repreſſes his exultation by the feelings of humanity, and ſnatches his proſtrate foe from the waves. In him are centered the beſt hopes of public ſafety, independence and glory: for under the gracious protection of Providence, he is the guardian of our commerce and one of the beſt defenders of our iſland. Let then a grateful and generous nation either multiply ſuch retreats as thoſe of Greenwich, for the reception of wounded and aged ſailors; or afford them ſuch a relief againſt poverty in their own houſes, as may preclude the neceſſity of begging a miſerable pittance of alms through a country preſerved in its preſent flouriſhing ſtate by their toil, their blood, and their valour." P. 76.

The above is very well ſaid, but is it ſtrictly true? Is it not rather the harangue of an advocate, than the ſober reſult of hiſtoric truth? Does it not appear rather as a page from a ſentimental novel than a grave lecture from an academic tutor? Mr. Kett may feel what he ſays; he may ſit down in literary eaſe in Oxford, or move in a large circle of friends; to him, perſonally, the violence of impreſſing and confinement on ſhipboard might be a real evil, but not ſo to the ſailor.

When we conſider the importance of the ſubject, and that ſuch men as Lords Anſon, Sandwich and Spencer have been firſt Lords of the Admiralty, who muſt have had every inclination to provide for the ſpeedy manning of the royal navy, in the moſt expeditious manner, and in a manner moſt honourable and reſpectable to ſailors, we more than doubt the wiſdom or practicability of any ſchemes which *they* have examined and rejected. If ſailors will ſquander away in folly and extravagance the hard-earned wages of ſevere ſervice, is it likely that they would make a better uſe of any allowance from government? The improvident man will be always poor; either ſpending his ſtipend before he receives it, or running himſelf in debt.

In his panegyric on the ſailors, Mr. Kett has ſome how forgotten that the navy has been diſgraced and the nation endangered by a moſt alarming MUTINY; and that no ſmall ſhare of praiſe is due to the *Marines*, whom he has overlooked, who have often contributed to keep the ſailors in order. We would recommend to Mr. Kett, and to all who write for the general good, ſtudiouſly to avoid all partial views of the ſubject, all affectation of benevolence and ſuperior refinement. Obſervation and experience will prove that many of our would-be legiſlators and philanthropic politicians would only expoſe their own incapacity and increaſe the miſery of mankind.—One word more—We can aſſure Mr. Kett, that he is almoſt wholly unacquainted with the real character of Britiſh ſailors.—*Verbum ſat.*

A Tour

A Tour through the Iſland of Mann, in 1797 *and* 1798; *compriſing Sketches of its ancient and modern Hiſtory, Conſtitution, Laws, Commerce, Agriculture, Fiſhery, &c. Including whatever is remarkable in each Pariſh, its Population, Inſcriptions, Regiſters, &c.* By John Feltham. Embelliſhed with a Map of the Iſland, and other Plates. 8vo. Pp. 294. 7s. boards. Dilly.

THIS volume, which is written in a ſeries of letters to Dr. Wm. Hawes, is dedicated "to His Grace the Duke of Athol," the preſent Lord of Mann. From its literary merit, it has no very elevated claim to attention; but it evinces conſiderable induſtry on the part of its author, contains much miſcellaneous information, and will be found, in various reſpects, extremely uſeful to the future touriſt. An ample account of the herring fiſhery, which is the principal ſource of emolument to the inhabitants of the iſland of Mann, is here given. Whether the framer of the oath which is taken by the Deemſter, or Judge, of the iſland, were a fiſherman, we have not the means of aſcertaining; but, to the herring, that prolific and valuable fiſh, it contains a curious alluſion. The oath is worded as follows:—

"By this book, and by the holy contents thereof, and by the wonderful works that God hath miraculouſly wrought in heaven above, and in the earth beneath, in ſix days and ſeven nights: I, John F—C—, do ſwear, that I will, without reſpect of favour or friendſhip, love or gain, conſanguinity or affinity, envy or malice, execute the laws of this iſle juſtly, betwixt our Sovereign Lord the King, and his ſubjects within this iſle, and betwixt party and party, as indifferently as the herring's back-bone doth lie in the midſt of the fiſh."

An abridgment of the life of Biſhop Wilſon, which Mr Feltham preſents in one of his letters, might with more propriety be termed a *chronological remembrancer* of the principal events of that prelate's life. The Rev. Dr. Wilſon, ſon to the biſhop, was the great patron of Mrs. Macaulay, the hiſtorian, of republican notoriety. The connexion which ſubſiſted between thoſe perſonages, at one time, formed a ſubject for much converſation; but, from ſome letters, here firſt laid before the public, it appears that it was by no means diſhonourable to either party, Dr. Wilſon having adopted the lady as his daughter.

From ſeveral extracts of the laws of the iſland, we have ſelected the following, as likely to afford ſome amuſement to our readers.

"If any man take a woman (Temporal cuſtom, laws, 1577) by conſtraint, or force her againſt her will; if ſhe be a wife he muſt ſuffer the law for her: if ſhe be a maid or ſingle woman, the deemſter ſhall give her a rope, a ſword, and a ring; and ſhe ſhall have her choice, either to hang with the rope, cut off his head with the ſword, or marry him with the ring. Report ſays, that every complainant has been lenient except one, who preſented the *rope*, but relented on the priſoner being tucked up, and deſired he might be let down. She then preſented the *ring*, but the man replied,

replied, 'That one puniſhment was enough for one crime; therefore he ſhould keep the ring for ſome future occaſion."

We learn that,

" In remote pariſhes like Bride, the ſervice is generally in the Manks language; in ſome, Engliſh once a month; in others alternately.

" Banns are ſeldom publiſhed in this iſland, the biſhop having the power to grant ſpecial licences, which in England is confined to the ſee of Canterbury. A ſpecial licence does not coſt 40s. and the common licence is only 5s."

The following paſſage, relative to the different prices of labour, &c. will be found intereſting.

" Since the great decreaſe in the value of money, a retroſpective view of any remote period, relative to the prices of *provision* and *labour*, becomes not only an object of curioſity, but a ſpeculation of importance, as it at all times materially affects the happineſs of the majority of the people. Before then I ſpeak of the pariſh immediately under review I ſhall digreſs a moment to wander through the old Manks ſtatutes, to learn, as far as I can, how theſe were eſtimated in the infancy of ſociety. I find by an act of Tynwald, 1430, it is enacted that the Lord be victualled when he is in the iſland, at the following prices: " A cow, or beef, price 4s.—at two head courts in the year, of every ſheading, two martes, (bullocks) the price of every marte, 3s. 4d.; and when the Lieutenant is here, a marte every week, with other victuals; i. e. the price of a marte 4s.—a mutton 6d.—a pork 4d.—a lamb 1d.—a kid ½d.—a pig 1d.—a gooſe ½d. from Eaſter to Midſummer, and this by uſe and cuſtom."

" By a ſtatute of 1758, the loſs of ſheep by dogs, incurs a payment of 5s. for a mutton; 4s. for a ſheep; and a yearling, and a lamb, at 3s. ſeverally; and the dogs to be hung. By an act of Tynwald, in 1609, the wages of a ploughman per year, were fixed at 13s. 4d.; every driver 10s.; every horſeman 8s.; and every woman ſervant as ſhe ſhall be thought to deſerve by the deemſters and jury. Every head taylor, per day, with meat and drink, 4d. and not above; and every apprentice taylor, with meat and drink, 2d. and not above. And if any refuſe to work at theſe rates, they are to be put to be a ſervant."

" Weavers for every yard of woollen cloth for blanket, ſufficiently wrought ½d.; for every four great hundred breadth of keare ¼d.; for every yard of medlie 1¼d. being five hundred, which is for every great hundred, one farthing.

" Linen webſiers to be paid according to old cuſtom, as the yarn ſhall be in ſmallneſs or greatneſs.

" Every walker or fuller, for every yarn fulled, ½d. of the great hundred; keare cloth ¼d.; medlie 1½d.; white cloth 1d.

" Every maſon, carpenter, hooper, ſlater, thatcher, (thatching after the Engliſh faſhion) and joiner, to have, with meat and drink, 4d. per day, and not above, being ſufficient workmen. Blackſmiths, for laying of every coulter, 1d.; for making 2d.; for every new ſock 2d.; for making, and laying of every wing ½d. No perſon to give more, under pain of forfeiting the whole wages, or days work. In 1664, and 1665, &c. acts were made reſpecting ſervants hire, warning, diet, leaving the iſland, or being ſent out without licence, &c. which is henceforth reſtricted.

" In

"In 1667, an act was paſſed on the ſubject of ſervants, ſaying, that notwithſtanding the act of 1609, reſtricting wages, at which time the farmers were of better ability than of late time, ſince the enhancing of the wages, to pay the ſame by the rate aforeſaid, for their corn and other commodities; nevertheleſs, (ſays the ſtatute) the ſervants will not, of late years, hire for double the wages ſo mentioned, unleſs they may receive what wages they pleaſe; not conſidering that the farmers are far more unable now than formerly to pay the ſame, in reſpect to the ſcarcity of money, and the cheap rates of both corn and cattle, and yet are the ſervants in a better condition to ſubſiſt, by the cheapneſs of cloth, both linen and woollen, and all other commodities they ſtand in need of. To reſtrain, therefore, what they term the exorbitancy of the ſervants, and to moderate between both, the following rates of wages were enacted: A ploughman 15s.; driver 10s.; horſeman or lad 8s.; houſhold fiſherman 13s. per annum. Every maid ſervant of ability 9s. a year; wages of inferior ſervants to be eſtimated by the deemſter. Servants refuſing at theſe rates to work, to be impriſoned. Theſe obſolete laws were repealed in 1777.

"The preſent price of labour is increaſed, Mr. Quayle informs us, within ten years, from 6d. to 8d. and 12d. per day. A ploughman has ſix guineas, boys two guineas a year;—carpenters and maſons 1s. 6d.; quarriers 1s. 4d.; mowers 1s. 6d. and a quart of ale per day; women 6d. per day at potatoe ſetting, hay-making, weeding, and pulling flax; 8d. in harveſt, and 7d. in digging potatoes."

From the cheapneſs of ſtone, in the iſland of Mann, almoſt every family, of the ſlighteſt note or reſpectability, endeavours, by ſepulchral erections, to perpetuate the memory of its departed relatives.—In the different parochial regiſters, which our author ſeems to have examined with much induſtry, the words "*periſhed at ſea*" recur remarkably often. Many of the inhabitants, however, have lived to a very great age. In the church-yard of the pariſh of Kirk St. Ann, or Santon, is a ſtone, bearing the following punning epitaph, "to the memory of Daniel *Tear*, who died December 9, 1787, aged 110.

"Here, friend, is little Daniel's tomb,
To Joſeph's years he did arrive;
Sloth killing thouſands in their bloom,
While labour kept poor Dan alive.
How ſtrange, yet true, full ſeventy years
Was his wife happy in her *Tears*."

N. B. This perſon was a native of Kirk Andreas, and was latterly a vagrant; Sir W. Buſk erected the ſtone, and wrote the verſes; it is generally thought he was really older than 110.

DIVINITY.

An Admonition to Parents and Children, chiefly intended for the Lower Classes of Society. By James Cowe, M. A. Vicar of Sunbury, Middlesex. 8vo. Pp. 26. Rivingtons. 1803.

THE known piety and zeal of Mr. Cowe, as a parish priest, and his vigilance and activity as a magistrate, entitle every precept which he delivers from the pulpit, and every production of his pen, to particular attention. The "Admonition" before us, it seems, formed the conclusion of a charity sermon, and we are not at all surprized, that the judicious part of the congregation should have been anxious for its publication and distribution, for it is admirably calculated to impress the minds of those to whom it is more immediately addressed, with a correct sense of their duty to God and man. As such, then, we earnestly recommend it, for general distribution among the lower classes of the people.

A Sermon preached in the Church belonging to the United Parishes of St. Antholin and St. John Baptist, on Sunday, the 5th of December, 1802. By the Rev. H. B. Wilson, A. M. Sunday Afternoon Lecturer of the said Parishes; and Candidate for the Monday Evening Lectureship in the said Church. 8vo. Pp. 18. Cadell and Davies. 1802.

WHILE we enter our protest against all kinds of *probationary* sermons, as derogating from the dignified character of a minister of Christ, and as favouring the introduction of democratical principles into the hierarchy of the established church, we cannot but give our portion of merited praise to Mr. Wilson's address to his audience, which is marked by a spirit consistent with his character and station. We should suppose, that this gentleman had been opposed by some of the *Drapers*, the *Abdys*, or the *Gunns*, as we find that he has been reproached, in the true cant and falsehood in use among the self-called *gospel-preachers* of the day, with not preaching the gospel of Christ; on which he makes the following very apposite remarks.

"With respect, however, to myself, it has been insinuated that I do not preach the gospel of Christ. And this is a charge which I am anxious to refute. For if I preach not the gospel, what, I pray you, do I preach? 'Ask them which heard me, what I have said unto them: behold, they know what I said.'* If indeed by the gospel we are to understand the peculiar doctrines of Calvin, those gloomy, and let me be allowed to say, unscriptural doctrines, which are daily, to our own knowledge, hurrying men into despair and phrenzy, or presumption and sin, I own I do not preach it, and trust that while I enjoy the use of a sound understanding, I never shall. But if by the gospel be meant the religion of Christ, as delineated by himself and his apostles, as taught by the early fathers of the Church, and as inculcated by the great body of the English clergy from the time of the reformation, I disavow the charge--'Yea, woe is unto me, if I preach not the gospel.'†

"Believe me, no consideration should induce me to seek an ecclesiastical

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* "John xviii. 21. † 1 Cor. ix. 16."

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appointment under a diſguiſe of ſentiments. Nor will I ever ſhrink from the diſcharge of my duty, or the defence of the principles which I avow. I cannot believe, that events are the mere effect of an abſolute decree on the part of God. I cannot believe the doctrine of abſolute predeſtination, the direct tendency of which is to annihilate Sin, promote licentiouſneſs, and reduce us to machines. And what I cannot myſelf believe, I cannot honeſtly, as a man of ſincerity, propoſe to the belief of others. Nor do I think, that I can more truly preach the goſpel, than in refuting the errors of thoſe 'who corrupt the word of God,' by wreſting it to the ſupport of ſyſtems of human invention—than in explaining the articles of our faith as founded in Scripture—than in ſtating the neceſſity of practical Chriſtianity."

Let the *goſpel-preachers par-excellence* reply to theſe obſervations if they dare. We truſt, the *electors* of St. Antholin and St. John Baptiſt, will prove, by their choice of a lecturer, that they know how to appreciate ſound doctrine.

The Unrivalled Felicity of the British Empire. A Sermon, preached at Salter's Hall, Nov. 7th, 1802, at the Commemoration of our great National Deliverancy, annually observed in that Place. By the Rev. James Stevens, Miniſter of the Scots' Church, Crown Court; and one of the Lecturers at at Salter's Hall. 8vo. Pp. 36. 2s. Ogle. London, Edinburgh, Glaſgow. 1802.

THE national *deliverances* here commemorated are, the defeat of the Spaniſh Armada; the detection of the Gun-powder Plot; and the Revolution. Though we cannot concur with Mr. Stevens, in conſidering our Second Charles as an object of execration, as a *legislator*, however we may condemn his conduct as a *man*, we cannot but do juſtice to the piety and loyalty of the ſentiments here promulgated, with equal zeal, temperance, and ability. The Iſraelites are juſtly regarded as a *typical* people, and their privileges and deliverances are repreſented as bearing a ſtriking analogy to our own. In the courſe of his Sermon, this able preacher takes a brief ſurvey of the *natural advantages*, the *civil liberties*, the *religious privileges*, and the *providential interpositions*, of which the Britiſh empire has to boaſt. His obſervations on *patriotism* are ſtrikingly juſt; and, indeed, his comments in general betray a ſound judgment and an enlightened underſtanding. His inference from the ſuperiority of advantages which this country enjoys, is equally applicable to *individuals* and to *states*, who ſhould never forget that "unto whom much is given, of them the more will be required." Thus, to the poſſeſſion of peculiar privileges peculiar hardſhips and peculiar ſacrifices are ſometimes attached; but they are to be conſidered as the *condition* by which ſuch privileges are holden; and, far from the *former* conſtituting an exemption from the general precepts of religion, or rules of morality, the *latter* are indiſpenſible duties, the violation of which *ought* to draw down the ſtrongeſt cenſures in this world, and will (unleſs followed by repentance) infallibly be productive of miſery in the next. We partake of the preacher's apprehenſions of the effects of the growing vice and immorality of the age; and with him moſt fervently do we wiſh that the voice of him who recites the following words, "could reach *every palace*, every manſion, every cottage in the kingdom!" "*Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.*"

The Anniversary Sermon of the Royal Humane Society, preached at Grosvenor Chapel, April 4; *and, with local Alterations, at Holy Roods, Southampton, June* 20; *and at St. Helen's, in the Island of Jersey, July* 18, 1802. By R. Valpy, D. D. F. A. S. Rector of Stradiſhall, Suffolk, and Maſter of Reading School. To which is added an Appendix of Miſcellaneous Obſervations on Reſuſcitation. By the Society. 8vo. Pp. 68. Rivingtons. 1802.

EVERY topic connected with the ſubject matter of diſcuſſion, on ſuch an occaſion, is here conſidered; and the diſcourſe is enriched with many notes, which beſpeak the claſſical ſcholar, the devout Chriſtian, and the ſound divine. One of the notes, on *Infidelity*, conſidered as the moſt frequent cauſe of ſuicide, we ſhall extract.

"Of Infidelity, terminating in abſolute Atheiſm, the moſt ſtriking and melancholy inſtance is that of the celebrated MESLIER. He was repreſented as a man of moral purity, of exquiſite ſenſibility, and of an irritable diſpoſition. He had not only read and ſtudied the Bible, but had written three copies of it with his own hand. That ſacred book, and the works of the ancient Fathers, had in the early part of his clerical life engroſſed his attention, and formed his delight.

"An inflexible love of juſtice induced him to oppoſe the Seigneur of his village, whoſe influence procured a ſevere remonſtrance from his Dioceſan, the Archbiſhop of Rheims. Hiſtory affords many examples of men, who have revenged the injuries, which they had received from individuals, upon the profeſſion of their adverſaries. From this uncandid motive aroſe the lamentable change in MESLIER's principles. The ſeeds of the goſpel had been ſown in barren ground. The ſtudent in Theology became the coryphæus of Atheiſm. *The Lord* had no ſooner *put forth his hand, and touched* his worldly character, than MESLIER *cursed him to his face*. He employed the bittereſt acrimony againſt religion, and his *Testament* exhibits the moſt ſhocking invectives againſt the hiſtory and the doctrines of the goſpel, and againſt the attributes and exiſtence of the Deity.

"Of ſuch an apoſtacy it is natural to imagine the conſequence. The rejection of Faith deprived him of Hope. He became impatient of Life. He DESTROYED HIMSELF.

"The daring ſpirit of the French regicides in the wildeſt libertiniſm of irreligion has, no doubt, ſtruck horror into the heart of humanity. Yet theſe feelings have been but ſlightly excited, if they are compared with thoſe, which muſt be rouſed into the moſt burning indignation at the ſight of the blaſphemies,—for which language cannot convey an adequate epithet,—contained in the *Philosophie Ancienne et Moderne* of the ENCYCLOPEDIE METHODIQUE.—DIDEROT, DALEMBERT, BOULANGER, VOLTAIRE, &c. were reſtrained, by ſocial conſiderations, by the public opinion reſpected under the old government of France, within certain limits. But NAIGEON, having broken, by the weapons of the Revolution, every link in the chain of decency and order, that formed the connexion of ſociety, has defied all the humanities of religious civilization. Like the infernal fiend, who left the burning lake, under the auſpices of ſin and death, to ravage the faireſt part of the creation and wreak his vengeance on the Almighty,—he indulges his ſavage diſpoſition in the malignant delight of cruſhing every hope of man, and of precipitating him from the proſpect of heaven into the deepeſt gloom of deſpair and perdition.

"The

"The mind of an Engliſhman, who loves the religion of his fathers, is naturally alarmed at the danger of a cloſe connexion with a government, which poſſeſſing and exerciſing an abſolute deſpotiſm over the preſs, can tolerate, countenance, and encourage a work, whoſe avowed object it is to blot the Sun out of the moral world, and to dethrone the King of Heaven!"

Sermons, on the Doctrines and Duties of Christianity: addressed to a Country Congregation. 8vo. Pp. 246. Cadell. 1801.

THIS volume, conſiſting of eighteen ſermons, is dedicated "to the Right Reverend George, Lord Biſhop of Lincoln." The author's preface is at once ſo modeſt, ſo ſenſible, and ſo orthodox, and it ſo well explains the nature and intentions of his diſcourſes, that we feel a conſiderable pleaſure in letting ſome paſſages of it ſerve, in a great meaſure, as a review of his book, which we indeed regret has ſo long lain unnoticed on our ſhelf.

"The intention of the following work," ſays the writer, "is, to ſupply the ignorant, and thoſe who wiſh to inſtruct them, with a plain, and ſimple ſummary of the faith and duty of a Chriſtian; unmixed with controverſy, and level to the capacities of thoſe who have not had the advantage of a learned education. If it contain *nothing new*, I beg leave to obſerve, that I conſider that circumſtance as its greateſt merit. Some late experiments give us too much reaſon to dread novelty in *philoſophy* and *politics*, and it is ſtill more to be dreaded in *religion*. If this volume contain any thing which is not to be proved from Scripture, and was not believed by the Primitive Church, I ſhall be the firſt to condemn it when pointed out to me; for Chriſtianity, like its great author, is the ſame, yeſterday, and to-day, and for ever. I think it neceſſary to diſclaim all connexion with thoſe who ſeek out new paths, and preſume to find fault with the method of inſtruction uſually employed in our Church."—"If theſe ſermons have any merit, it is that they contain, in a narrow compaſs, the inſtruction which I have myſelf received from ſome of the beſt writers and preachers of our Church; and I venture to offer them to the public, becauſe I have often been at a loſs to point out a book, in which the ignorant might find uſeful practical inſtruction, on Chriſtian principles, ſuited to their ſituation and habits of life, and expreſſed in a language which they could underſtand."

We have careſully examined this volume, and are happy in being able to pronounce it in every reſpect adapted to the truly laudable and pious views of the author.

POLITICS.

Ten Letters principally upon the Subject of the late Contested Election at Nottingham. 8vo. Pp. 44. Nottingham printed. Jordan, London. 1803.

OF theſe *ten* letters *four* are from Mr. Maddock of Nottingham, and ſix from Mr. Robert Daviſon, of Arnold, (brother, we believe, to the late Mayor of that town,) a violent partizan, a rank Preſbyterian, and, as he ſays, a ſtaunch whig. The ſubject of the correſpondence is the late election, and ſome harſh expreſſions imputed by Mr. D. to Mr. M. which have afforded Mr. D. a pretext for diſplaying his literary talents, which would not

diſgrace either a London Billingſgate, or even a Pariſian poiſſarde. Mr. D. profeſſes his admiration of the Britiſh conſtitution, of which he ſeems to entertain no ſettled notions, and his friendſhip for the government; but we will honeſtly tell him that his ipſe dixit has no more weight with us than the mandate of Buonaparté. Let this Nottinghamſhire patriot, however, ſpeak for himſelf. "I do not think that human wiſdom ever yet deviſed ſo good a form of government as the Britiſh one. Its corruptions,"—which he has not condeſcended to define—"I regret, and wiſh to ſee cured: not by a revolution, which would be my ruin and that of my family; but by a *reform at once radical* and temperate." So ſaid the patriots of the London Correſponding Society. But 'tis a pity this ſagacious gentleman had not deigned to mark the difference between a *radical reform* and a *revolution*. "The political ſentiments I entertain are ſuch as *expelled* the *tyrant* Stuarts, and ſeated the preſent family on the throne."——So all our hiſtorians, it ſeems, according to this electioneering Solomon, have been in an error; ſince James the Second, we now find, did not *abdicate* the throne, but was *expelled* from it. Was this the language of the whigs of William's days? Anſwer Robert Daviſon, if you can.—"*Your* opinions are ſuch that had they been prevalent at that day, we ſhould, at this, *have been* ſubjected to that tyranny which *juſtly* brought Charles to the block." This jargon may poſſibly paſs current with thoſe who never read the *Liturgy*, and never go to *Church*: But all *we* can collect from it is, that if Mr. R. Daviſon had lived in Charles the Firſt's reign, and had acted conſiſtently with the principles which he now avows, he would have been a *Rebel* and a *Regicide*. To *Wimbledon*, good Sir, and ſeek for an aſſociate worthy of yourſelf. So much for your *conſtitutional* principles. Now for a ſpecimen of your attachment to *government*.

"If you mean the *late* adminiſtration, I *am* its enemy, it is *patriotic* to be ſo, becauſe no adminiſtration was ever ſo great an enemy to the country, nor ever brought it ſo near the precipice of ruin, laid ſo heavy burdens on the people, or deprived them of ſo large a portion of their rights; none ever entered into ſo wild and *vicious*, and *unnecessary* a war, none ever worſe conducted a war, none ever ſo *infamously* abandoned its king as it did," &c.—Bravo! Mr. R. Daviſon.—To reaſon with ſuch a man as this would be to lay pearls before ſwine with a vengeance. And yet he has the impudence to expect that Mr. Maddock, who is a man of character and reſpectability, would enter into a ſerious argument, and a regular correſpondence, with him. Of all the manufactures of which Nottingham boaſts, *rhetoric* appears to be the choiceſt; we ſhall therefore ſelect a few more of its flowers, and then conſign Mr. R. D. and his notable correſpondence, to their merited fate.

Speaking of the petition againſt the return, this Demoſthenes of Arnold ſays—"the manner of acquiring the ſignatures will reflect everlaſting diſgrace on thoſe concerned in it, and will be an eternal monument of their being ready to do any thing for emolument." A monument compoſed of the manner of acquiring ſignatures! The compoſition, it muſt be admitted, is *novel!* but a monument of what?—a *monument of their being able*, &c. Surely Mr. R. Daviſon may ſay, with Iſaac, in the Duenna, "My mother uſed to call me little Solomon."

Mr. Bowles's pamphlet on the progreſs of Jacobiniſm is the next object of Mr. R. Daviſon's moſt ſcurrilous invective. But we would recommend to this gentleman to underſtand what he reads before he attempts to comment

ment upon it. He accuſes Mr. B. of ſaying, that in the proceſſion at Nottingham, there was "a female in a ſtate of entire nudity." Now Mr. B.'s words are—there "a female, repreſenting the Goddeſs of Reaſon in a ſtate of entire nudity, was a conſpicuous figure." And a naked goddeſs may certainly be repreſented by a perſon who is not naked herſelf, but who is ſo dreſſed as to imitate nakedneſs. We pretend not to decide whether this were Mr. B.'s meaning, but certain it is that ſuch is the fair conſtruction of the ſentence, though we do not ſuſpect Mr. R. D. of the ability to perceive it, and are therefore rather inclined to aſcribe his miſrepreſentation to ignorance than to malignity. Indeed he makes ſo many profeſſions of *benevolence* that 'tis impoſſible to ſuſpect him of *malevolence!* He gives us one piece of information, however, which will, no doubt, aſtoniſh our readers, and the public at large. He aſſerts, with great gravity, in contradiction to Mr. Bowles, whom he accuſes of wicked and deliberate falſhood, inſiſting that he is unworthy to act as a magiſtrate, that "nothing of this kind happened; that Nottingham never beheld ſuch a concourſe of people aſſembled, nor did its inhabitants ever witneſs the termination of a conteſted election, *with ſuch peace and order!!!*" Riſum teneatis? After a great deal of vulgar abuſe of Mr. Bowles, to whom he frequently gives the lie, he adds "Proofs he *cannot* adduce, *it is not in the nature of things.*"—Patience, good Sir, wait a little; you have truly told us "the time is not far diſtant, when a diſcerning and an upright tribunal will compel falſhood and calumny to vaniſh before it;" and *therefore* it is, that we record *your* words, in order to refer to them hereafter. "I condemn to the utmoſt thoſe who violate the peace, and ſincerely wiſh ſome man of ſpirit, who can recognize the offenders, would ſtep forwards and proſecute them."—Credat Judæus.

Before we diſmiſs Mr. R. Daviſon, we deem it but juſt to ſay, that Mr. Birch, the ſucceſsful candidate for Nottingham, has joined Mr. D. in aſſerting, in the moſt unqualified manner, that no perſon repreſenting the *Goddess of Reason* walked in the proceſſion at Nottingham, after his election; he was, of courſe, cloſe to the proceſſion himſelf, commanded a full view of it, and ſaw no ſuch perſon; yet if ſuch a perſon had been there he muſt have ſeen her. When a broad aſſertion of this nature, made in the moſt ſolemn manner, by a gentleman, who, for any thing we know to the contrary, is a man of ſtrict honour and veracity, it is proper to ſtate it to the public, who will not fail to give it its due weight. But, previous to the deciſion of the Committee of the Houſe of Commons, it would be improper in us to enlarge on this topic.

A Letter to John Bowles, Esq. on the subject of his two Pamphlets lately published, and entitled "Thoughts on the late General Election as demonstrative of the Progress of Jacobinism," and "A Letter addressed to the Honourable Charles James Fox, in consequence of his Speech in the House of Commons, on the Character of the late Most Noble Francis Duke of Bedford, &c. &c." 8vo. Pp. 14. Nottingham printed. Jordan, London. 1803.

THIS is one of the moſt impudent pamphlets to which any man ever dared to prefix his name. It is written by Mr. R. Daviſon, who diſclaims the publication of the Letters reviewed in the preceding article, but attacks Mr. Bowles with as much virulence as he diſplayed in his private correſpondence with Mr. Maddock. In conſequence of a communication be-

tween Mr. Birch and Mr. Bowles, and an explanation on the part of the latter, reſpecting a paſſage in his pamphlet ſuppoſed to convey a reflection on the former, Mr. D. ſays—"Your ſubterfuges create contempt in the ſame proportion as your falſhoods excite abhorrence." He condemns Mr. Bowles's indignation againſt proſtitutes, becauſe "there are proſtitutes in our ſex more deſpicable than any other." And *proſtitution* he expreſsly ranks among "the *frailties* of beauty;"—"the weakneſſes of the ſoſter ſex." Admirable moraliſt!

He peremptorily contradicts *all* the aſſertions of Mr. B. reſpecting the Nottingham election; and accuſes him of having "*apologized* for his attack on the character of that *great man*," the late Duke of Bedford;—and of having privately "retracted his foul charge againſt the clergyman who preached his funeral ſermon." To this bold aſſertion, Mr. Robert Daviſon, we anſwer, not haſtily nor unadviſedly, *mentiris impudentiſsime*.—It is a wicked falſhood. Of his eulogy on the late Duke of Bedford, "a name that will ſurvive in the hearts and memories of the honourable and the virtuous," we ſhall only obſerve, that it becomes the apologiſt of proſtitutes, and declares his conviction that attendance on divine worſhip, and the performance of religious duties, at the ſolemn hour when the ſoul is preparing to part from the body, are not eſſential ingredients in the compoſition of a great man, in the eſtimation of the *honourable* and the *virtuous* patriots of Nottingham. God forbid we ſhould be ranked amongſt ſuch honourable and virtuous admirers, or that we ſhould ever have the misfortune to be *eulogized* by Mr. Robert Daviſon,

> whoſe pen
> Outvenoms all the worms of Nile; whoſe breath
> Rides on the poſting winds, and doth belie
> All corners of the world.

Mr. D. having probably heard that a certain illuſtrious patriot of other times, not very remarkable for the ſtrictneſs of his religious principles, would ſometimes quote ſcripture, when it anſwered his purpoſe, concludes his contemptible effuſion of ignorance and malice, with ſeveral citations from the ſame ſacred pages;—which, however, he has not the ſagacity to perceive, are much more applicable to himſelf than to the gentleman to whom he wiſhes to apply them.

POETRY.

Calista, or a Picture of Modern Life. A Poem; in three Parts. By Luke Booker, L. L. D. 4to. Pp. 28. 2s. 6d. Dutton and Son. 1803.

THE poet here traces the progreſs from virtue to vice, in the caſe of a lovely woman, married to the object of her affections, and bleſſed with every domeſtic and ſocial comfort, but led, by faſhionable diſſipation, to the gaming table, and thence, by an eaſy deſcent, to the bed of adultery. The incidents are ſimple and few, but natural; and the relation of them affords an opportunity, of which the poet has ſkilfully availed himſelf, to cenſure the prevailing vices of the age; among which ADULTERY ſtands foremoſt. He juſtly obſerves, in a note, that "one copious ſource of this national depravity is not merely the *perſonal* profligacy of ſo many of our

our females, but *the indifference of many more respecting virtue and vice in others.*" This is ſtrictly true, and a moſt alarming conſideration it is; and never has the indifference alluded to been more ſtrongly evinced, in later days, than at this moment, when that ſacred barrier which ſeparates virtue from vice, thereby affording the beſt ſafeguard to ſociety, becauſe the beſt preſervative of religious and moral principle, is baſely and wickedly broken down, by thoſe whoſe more peculiar duty it is to ſupport and to ſtrengthen it; for the higher the rank of individuals the greater the ſacrifices required of, the greater the duties impoſed on, them. Our readers muſt be ſenſible, that we here allude to a ſubject on which we declared our ſentiments, with that plainneſs and energy which its importance required, in our review for December laſt. We have ſince watched the progreſs of that adultereſs with a vigilant eye. To our utter aſtoniſhment we have ſeen her received with open arms, by perſons of high rank; we have not only obſerved parties made expreſsly for her by women of this deſcription, but the particular arrangement of the tables, in one inſtance, was ſuch as beſpoke a refinement of vice, to which experienced profligacy alone could attain. The *proudeſt peer* in his majeſty's dominions has alſo condeſcended to become the pandar of vice, on this occaſion, as on others he is one of her moſt active votaries. That the houſe of an *adulterer* ſhould be open to an *adulteress*, and *his* influence be exerted to obtain a reception for *her* in virtuous company, is no matter of ſurprize; but that he ſhould ſo far ſo get the duties of a huſband and a father, as to offer ſuch an example to an amiable and virtuous wife and daughters, is to be accounted for on no other ſuppoſition, than that of a total abſence of all religious and moral feeling, and an utter diſbelief of the ſacred truths and precepts of the Goſpel. It is, we ſhould conceive, abſolutely impoſſible, that any mind which is not callous to the tremendous threat, that WHOREMONGERS AND ADULTERERS GOD WILL JUDGE, and to the ſtill more tremendous conſequence of ſuch judgment, which, from divine authority, we know to be nothing leſs than *exclusion from the Kingdom of Heaven*, the moſt dreadful of all dreadful puniſhments, the mere contemplation of which appals the Chriſtian with terror inexpreſſible,—It appears impoſſible, we ſay, that any but ſuch a mind could dictate or could follow a line of conduct and a mode of proceeding, at once ſo dangerous and ſo execrable. This combination of *pride* and *profligacy* exhibits a compoſition ſo truly *Satanic* as to fill every religious mind with indignation and diſguſt.—Pride, indeed, was the parent of Sin; and ſhe ſeems ſtill to entertain for her offſpring a parental attachment. But does this proud peer never think of an *hereafter?* Did he not acknowledge, in a recent diſaſter, the chaſtiſing hand, and the warning voice, of Providence? or does he imagine that his wealth and his influence will obtain a repeal of the ſeventh commandment, or exempt him from the conſequence of its violation?—*He* has no prieſt, whatever *his guest* may have, to give him abſolution without repentance, or pardon without reform.

Moſt earneſtly do we conjure the fathers of families, and all the virtuous part of the community, to unite their efforts to our humble endeavours, for preventing the contagion of vice from ſpreading wider its baleful influence; for oppoſing a firm reſiſtance to a regular, deep-laid *ſyſtem* for ſtripping her of her deformity, for familiarizing innocence with crime, for rendering *adultery* an object of courteous contemplation, and for deſtroying thoſe limits which have hitherto ſeparated the bad from the good.—

As for the abandoned woman, who, loſt alike to virtue and to ſhame, thus inſolently triumphs in her guilt, and glories in her iniquity, let her reaſon teach her, if her conſcience will not, that the day of retribution *muſt* come; that *then* ſhe will not have the plea of youth, of inexperience, or of want, to palliate her crime; but will learn that *ſhe* who, in the career of guilt, (however the luſtre of rank may gild, or the allurements of pleaſure adorn, the path) braves public decency and decorum in *this* world, will find remorſe and anguiſh in the *next*. Meanwhile, however, moſt anxious to reſcue our country from the foul ſtigma of affording encouragement to a ſyſtem ſo diabolically profligate and deſtructive, *we* will cloſely watch this daring attack on her religious and moral character;—unallured by promiſes, undeterred by threats, (and the effect of both has been tried on us) we will ſteadfaſtly purſue our purpoſe, nor reſign the taſk until the heart that dictates ſhall be cold in death, or the hand that executes be withered with age or infirmity.

" The 'public organs of report' ſhall teem
With thy diſgrace, and JUSTICE, ever ſure,
Indignant brand the crime RELIGION fails to cure."

" Hence from thy country,—from deteſted home,
Let pointing Scorn compel thee far to fly;
But not with gentle Peace expect to roam:
Go, in ſome cavern lay thee down and die,
Where head-long cataracts, loud thund'ring by,
May drown thy moans; leſt tender Pity hear
The ſcorpion-laſh of Guilt, and ſmooth thy flinty bier."

In commenting on the effect of the *Stage* on public morals, by holding up profeſſed libertines as objects of intereſt, Dr. Booker quotes an appoſite, and moſt excellent paſſage, from a ſermon of the venerable Biſhop of London, which ſeems more particularly to allude to the character of *Charles*, in the *fashionable* comedy of *The School for Scandal*, the witty production of that firſt of moraliſts, Richard Brinſley Sheridan, M. P.

Another quotation, from Sibbet's Diſſertation on the Influence of Luxury, reviewed in one of our early volumes, is ſo appropriate to the ſubject and to the times, that we cannot reſiſt the temptation of quoting it.

" It is certain that women hold a deſpotic empire over the faſhionable world, and give the *ton* to the times. Endowed with every charm to captivate and to perſuade, it is, therefore, of the greateſt conſequence to the happineſs of a nation, that they exert their powerful influence in the cauſe of virtue. The illuſtrious Monteſquieu aſſerts, that when the women become corrupt, the manners of a nation are loſt. When they deviate from the natural dignity of their character, from the native dignity of modeſty, ſo commanding, yet ſo amiable, and exhibit to the world nothing but ſcenes of levity and diſſipation, they may be conſidered as principal inſtruments in corrupting and ruining a nation. A profligate woman affects the reflecting moraliſt with more diſguſt than a profligate man, as it is more repugnant to that purity and delicacy which are naturally to be expected in the ſofter ſex. Nothing to him ſo angelic and lovely, as female beauty and virtue,—nothing ſo hideous and deformed as female depravity and vice. When, therefore, the majority of the women in any country became diſſipated—faithleſs to the marriage vow—rapacious and vain, we may juſtly conſider the

morals

morals of the people to be corrupted in the higheſt degree. Baniſh modeſty, that queen of the virtues, from the earth, and you deſtroy every ſentiment that is pure and noble; without her influence, mankind ſink into brutes;—the morals and principles of women are, conſequently, of the higheſt importance to the well-being of a ſtate, as they affect in ſo great a degree the general manners of a people."

Here is food for reflection, not only for moraliſts, but for ſtateſmen; but to theſe latter another note is more pointedly addreſſed.

"Whatever judicial meaſures, of the nature of "damages," may be inſtituted againſt thoſe adulterers, who, as the prophet ſays, "are as fed horſes—every one neighing after his neighbour's wife;" whatever penalty may be levied on their *purſe*, it will be of ſmall avail to curb and reſtrain them within the fences of virtue, till ſome penalty alſo affect their *perſon*. And perhaps the moſt efficacious one would be SOLITARY CONFINEMENT, prolonged according to the peculiar turpitude of the offence."

This is the place for again reminding his Majeſty's Attorney General that he ſtands ſolemnly pledged to the public to bring the Adultery Bill once more before the Parliament; and that he owes an explanation as public of his neglect to redeem that pledge. In a matter of ſuch infinite conſequence to the religion and morals of the country, ordinary motives of ſtate policy, or parliamentary expediency, are not to be admitted as excuſes. Is the vigilance of this ſtate lawyer to be directed only to the puniſhment of an ignorant mechanic for an imputed attack on the purity of a Premier, whoſe perſonal integrity was ſuperior to ſuſpicion; or to the proſecution of an unhappy emigrant, who has preſumed to cut jokes on Buonaparte and his lady, in return for the many groſs and atrocious falſhoods and libels which their minions have publiſhed againſt him and his aſſociates in misfortune? Is his vigilance to be directed only againſt ſuch objects, and not to be extended to the libellers of the magiſtracy and of the laws, or to the invaders of domeſtic peace and of public morals? Forbid it honour; forbid it religion; forbid it juſtice! But, perhaps, it might be deemed a departure from that *liberal* and *conciliating* ſyſtem which has been ſo ſtrenuouſly purſued of late, and even a dangerous experiment, in the preſent ſtate of *parties*, to propoſe a law which could not but ſtrongly affect the feelings of certain perſons, whoſe approbation and ſupport, if rumour may be credited, it is wiſhed, for particular purpoſes, to ſecure. If ſuch be the objection, all arguments, drawn from religious or moral ſources, will, we know, be impotent and vain. We ſhall therefore conclude our ſtrictures on this moſt important ſubject, with a ſhort extract from the author's concluding note, which poſſibly may ſtill have ſome weight.

"It is not improbable that many pious perſons (and particularly thoſe poſſeſſed of power and influence) are involved in public calamities together with the wicked, on account of their ſupineneſs, becauſe *they are content with their own individual piety,—not using reſtraint or coercion to make mankind better*. This, we know, was the cauſe of Eli's ſevere viſitations; who, as far as concerned himſelf, was certainly what we denominate a good and pious character; but he was judged guilty of iniquity, becauſe thoſe whom he had under his authority 'made themſelves vile, and *he reſtrained them not*." Let the ſervants of the Crown reflect deeply on this example, and act accordingly.

MISCELLANIES.

Report of the Committee of the Society for carrying into Effect his Majesty's Proclamation against Vice and Immorality for the Year 1802. 8vo. Pp. 20. Hatchard. 1802.

BY this report we find that the efforts of the ſociety, during the laſt year, were principally directed to the detection and puniſhment of the venders of obſcene books and prints: to the enforcement of the laws againſt profanations of the ſabbath; and to the means of reſtraining the multiplicity of oaths, with a view to the prevention of perjury. Theſe are objects worthy of their attention; and we are moſt happy to learn that they are fully convinced of the inadequacy of the exiſting laws for enforcing a due obſervance of the Lord's day, and, therefore, reſolved to propoſe a new bill to be brought into parliament this ſeſſion, in order to cure this defect. On caſting our eyes over the liſt of members, ſubjoined to the report, we were happy to obſerve the name of the preſent prime miniſter, who will, of courſe, give his ſupport to the ſociety's bill; and never ſurely can miniſterial influence be better exerted, than in ſupport of religion and morals.

Gleanings in Ireland, particularly respecting its Agriculture, Mines, and Fisheries. By R. Fraſer, Eſq. Author of the General View of the Agriculture and Mineralogy of the county of Wicklow, drawn up under the direction of the Dublin Society, for the Improvement of Huſbandry and internal Reſources. 8vo. 3s. 6d. Hurſt. 1802.

IN ſuch a country as Ireland, where ſo much remains to be done in the way of improvement, every poſſible encouragement ſhould be afforded by individuals, and every practicable aſſiſtance given by government, to ſuch a ſociety as this. The obſervations on the different objects to which the public attention is here invited, objects of great importance to the welfare and proſperity of the country, in every point of view, are judicious and forcible, and will, we truſt, have their proper weight with thoſe who are beſt able to give them effect.

The History of the Roman Wall which crosses the Island of Britain from the German Ocean to the Irish Sea, describing its ancient State, and its Appearance in the Year 1801. By W. Hutton, F. A. S. S. 8vo. 7s. 6d. Rivingtons. 1802.

HOW puny the efforts of modern times appear when compared with the ſtupendous labours of antiquity! In theſe days of comparative opulence, more time is conſumed in deviſing the means and in fixing the reſources for building a bridge acroſs the Thames, than the Romans employed in the erection of a wall acroſs the iſland!—Our readers will not fail to admire the undaunted ſpirit of antiquarian reſearch, which could lead Mr. Hutton, at the very advanced age of ſeventy-eight, to undertake and to perform a journey of more than ſix hundred miles, to view that object, of which he has here given us a very pleaſant, though not a very novel, hiſtory. The anecdotes which are copiouſly diſperſed through the volume

volume are lively and entertaining, and betray much of that vivacity and good humour for which the reſpectable author is ſo eminently diſtinguiſhed.

Cambrian Itinerary, or Welsh Tourist: containing an Historical and Topographical Description of the Antiquities and Beauties of Wales. Wherein are minutely and separately described, according to their geographical and modern Divisions, all the different Counties, Towns, Villages, Hamlets, Mountains, Vales, Agriculture, Manufactures, Rivers, Canals, Mineral-waters, Fossils, Antiquities, Caverns, Mines, Monasteries, Castles, Camps, Cromlechs, Cistvaens, Carneddau, &c. &c. Also, the principal Houses of accommodation, or Inns, in the Country. Likewise a Colloquial Vocabulary, in English and Welsh; and an Appendix, containing the Bardic or ancient Welsh Alphabet, indispensably necessary for every Tourist. The whole illustrated by a new and correct Map of the Principality, including the Roads, Rivers, and Mountains. By Thomas Evans. 8vo. Pp. 384. 10s. 6d. boards. Hurſt.

IF an Index were to be furniſhed to "*The Statutes at large*," proportionate in copiouſneſs to the title-page of Mr. Evans's thin *octavo*—*Quere*, to how many *folio* volumes would it extend?—We have not leiſure at preſent to diſcuſs this point. If, however, we were to attempt to inform our readers of the *contents* of this book, after their peruſal of the *title-page*, they would indubitably think that we were laughing at them; or at leaſt, that we were engaged in a work of ſupererogation. Mr. Evans's book certainly poſſeſſes ſome original information, and will be found uſeful as a guide to the touriſt: but, we believe, very few who read or travel for inſtruction will find themſelves ſatisfied with the portion which is here preſented to them.

St. Kilda, a Drama. Acted and printed at Edinburgh.

THIS production, by ſome accident which it would be tedious to detail, has been poſtponed much longer than we intended, but *sero nunquam*, &c.—The work before us is a meritorious attempt to recal the public taſte from the buffoonery and monkey tricks, which have ſo long diſgraced our theatres, to truth and nature, ſenſe and virtue. In addition to this general object, it propoſes to ſtigmatize diſloyalty and jacobiniſm, and eſpecially thoſe enemies to their country, who, during the war, vilified the ſucceſſes of Britain or her allies, and celebrated the praiſes of the inveterate foe. The fable is ſimple but intereſting:—An innocent maiden from St. Kilda, comes with her father to Edinburgh, to meet her brother and lover, who are volunteers aboard Admiral Duncan's fleet, and about this time expected to return from the North ſeas. Total ſtrangers to the artifices of a large city, the old man and his daughter are duped by a villain, who acts as underling to a much higher villain, in the diſſemination of ſedition, and as the pandar of his private profligacy. The heroine had almoſt fallen a ſacrifice to his machinations but is reſcued by the intervention of her lover and brother, who arrive from Camperdown, bearing the tidings of victory. Accompanied with appropriate ſongs, this performance is operatic, and as ſuch reminds us of the moral comprehenſion and impreſſive pathos of the Gentle Shepherd; with much of the playful humour of Love in a Village: but the loyal and patriotic ſentiments, and the adherence to life and character, excited an oppoſition of vociferous detractors,

detractors, who repaired in a body to the theatre, and overwhelmed the piece before real judges could appreciate its merits.

There are ſituations in which it is lawful for a man to ſpeak in his own vindication; of theſe, unmerited cenſure is one of the chief. Our author wrote a preface, in which, in very ſevere language, he expoſes the arts that produced ſo fatal a cataſtrophe to his innocent play. There was united againſt him a confederation of dunces; a powerful body it muſt be confeſſed, if ever they can be brought to act in uniſon; but our author, who appears equally forcible in ſerious reaſoning and ſportive ſatire, by no means ſpares theſe dunces; his very motto breathes the indignation of conſcious genius enflamed by an attack from blockheads. The words are, "It is a ſure ſign of TRUE GENIUS when the *dunces* are in a confederacy againſt him." This ſtrain is preſerved throughout the preface. A very fertile imagination enables our author to contraſt himſelf and his perſecutors in various lights; deſcribing the fury with which they poured their abuſe upon his ill-fated drama, he ſays, "it was as if a nightingale had opened his melodious throat among owls, or a rational creature had ſpoken ſenſe and virtue among Yahoos; when harmony would have been loſt in diſcord, and reaſon ſtunned by the clamour of brutes." He enters into a detailed juſtification of his work, to demonſtrate that it ought to have experienced a different fate.

Totally unacquainted with the private and individual motives that may have affected the reception of St. Kilda, we ſhall in a few words deliver our opinion. The drama is ſomewhat deficient in that adaptation to exiſting faſhion, which, however depraved, it is dangerous for an author that ſeeks celebrity to controvert; but on the other hand diſplays ſuch a combination of intellectual talent and moral ſentiment, as entitled it to a different reception. We adviſe the author to vindicate his theatrical fame by an appeal to the London public; from whom at leaſt, he may be aſſured, he will not ſuffer from the ſame cauſe of complaint, *the want of a fair hearing*. If the ſenſe and taſte which Edinburgh diſplays on ſo many ſubjects of literature, are allowed to ſleep at the theatre, and to ſuffer dunces to preſide, the ſcholars and philoſophers of the Scottiſh metropolis deſerve blame for neglecting ſo very important an engine of public opinion.

Tables calculated for the Arbitration of Exchanges, both ſimple and compound; with an account of the Currencies and Monies of the principal Commercial Cities of Europe. Taken from the latest and beſt Authorities. By J. R. Teſchemacher. Pp. 117. 4to. £1. 11s. 6d. Booſey. 1802.

THE value of ſuch tables as theſe to the commercial world muſt be obvious to every one. They are calculated to ſave immenſe trouble, and to prevent the danger of inaccurate calculations. We ſay this, taking it for granted that the author's own calculations are themſelves accurate. The labour which he has undergone in compoſing them muſt have been great indeed, and when the expence of printing a work of this nature be conſidered, the price fixed on it muſt appear reaſonable.

Tables of the Several European Exchanges, ſhewing, by Inſpection, the Value of any Sum of Money in all the principal places of Europe, at the different Prices to which the Courſe of Exchange may riſe or fall. And deſcribing in what Mo-

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ney, real or imaginary, Books and Accounts are usually kept, and Bills are drawn at each Place, with the plain Method of Calculation by the Rule of Three. Tables equating the Monies of the different Provinces of Spain with each other, and a Table of the Flemish Money. To which is prefixed an Account of the Usances, or times at which Bills are drawn, from the several Places, together with the Days of Grace allowed in each. By Robert Bewicke. 2 vols. 4to. 4l. 4s. Richardſon. 1802.

THIS is a very elaborate work, as may be ſuppoſed from the objects which it embraces, and the ſize of the volumes, which are unuſually thick. In ſome points it has an advantage over the tables noticed in the preceding article; and in others theſe tables are inferior; we mean, in the eaſe with which the uſe of them is acquired, and the application of them made. But they will both be eminently uſeful to great commercial houſes.

A Set of Tables for ſhewing the exact Bearing and Diſtances of Lights, or any other viſible fixed Objects, accurately calculated from the Angle found between the Ship's Courſe and the bearing of the Light, increaſing progreſſively from one Point on either Bow to the Beam, and from the Beam to two Points on either Quarter. By Thomas Pyman, for more than forty years a Captain in the merchants' ſervice. 4to. 5s. Law. 1802.

THE rule by which theſe Tables are compoſed is ſimple and eaſy; and great trouble will be ſaved to the mariner by the poſſeſſion of them.

Tables for facilitating the Calculations of Nautical Aſtronomy, and particularly of the Latitude of a Ship at Sea from two Altitudes of the Sun, and that of the Longitude from the diſtances of the Moon from the Sun or a Star; containing the natural verſed Sines to every ten ſeconds of the logarithmic Series, double Sines, verſed Sines, &c. to every Minute from 0 *to* 180 *Degrees; and ſeveral other Tables uſeful in Aſtronomy and Navigation.* By Joſeph Mendoza Rios, Eſq. F. R. S. 4to. 1l. 11s. 6d. Faulder. 1802.

THE nature of theſe Tables ſufficiently ſhews their utility; and the uſe of them may, with that degree of attention which all ſuch ſubjects require, be eaſily learned by the inſtances adduced in the preface.

The Complete Ready Reckoner, in miniature, containing Tables accurately caſt up, adapted to the Uſe of all who deal in wholeſale or retail; exhibiting, at one View, the Amount or Value of any number or quantity of Goods or Merchandize, from One up to Ten Thouſand, at the various prices from one Farthing to one Pound. 12mo. 1s. 3d. bound. Law. 1801.

THE title page of this little book is ſo explicit, as to render any farther account of its contents wholly unneceſſary.

The Friend of Women, tranſlated from the French of Bourdieu de Villamert. By Alexander Morrice. 8vo. 6s. Symonds. 1802.

A BAD tranſlation from an old French work, which has little to recommend it but its moral; being a ſelection from various publications, whence any thing could be gleaned by the author having reference to his ſubject, arranged without order and without judgment.

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The Hermit of the Alps, translated from the German of an anonymous Writer, with a few alterations. By John Richardſon. 12mo. 2s. Jones. 1802.

A BOOK which has nothing that is either intereſting or inſtructive, can ſcarcely pay the publiſher for the trouble of reſcuing it from that oblivion, to which it has been juſtly conſigned in its native land.

Welsh Legends: a Collection of popular Oral Tales. 8vo. 10s. 6d. 12mo. 6s. Badcock. 1802.

THE oral traditions of an ancient people, inhabiting ſuch a country as Wales, are well worth the trouble of preſerving, if only for the purpoſe of gratifying curioſity, and of affording an intereſting amuſement for a leiſure hour. This volume is well calculated to anſwer ſuch a purpoſe, and to no higher object does it, we preſume, aſpire.

MISCELLANEOUS.

Croft's Remarks on "Overton's True Churchman," falſely ſo called.

SIR,

I BEG a place in your uſeful publication for a few remarks on Mr. Overton's book, falſely ſtiled the True Churchman aſcertained. The common belief is, that he has had great aid from certain veterans of his own way of thinking; and, if that be the fact, the ſuppreſſion of truth is chargeable on his publication. I have been treated by him with much perſonal rancour: he has more than inſinuated that my notions concerning reſidence were advanced to vindicate my own non-reſidence; and that having ſworn to reſide I am guilty of perjury. The quotation from a Biſhop's charge *that the obligation is perſonal* is alſo brought forward. Sir, my dioceſan diſpenſed with my reſidence, and during twelve years of my incumbency I laboured as a public teacher, performing all the clerical offices of one pariſh, and often ſharing in thoſe of another. At the expiration of thoſe twelve years, I was a private inſtructor during part of the remaining time, and have been engaged for above eleven years in one of the moſt laborious and the moſt reſponſible ſituations that a Clergyman can have, officiating morning and evening the alternate weeks, as well as on Sundays, in one of the moſt populous parithes in the kingdom. I need no Caſuiſt to tell me my duty; and my conduct, as far as non-reſidence goes, may be ſafely vindicated to the whole world. I have a right to add that the *health*, the *maintenance*, and the *education* of a large family imperiouſly called upon me not to carry it into one of the moſt ſequeſtered places of the kingdom, ſituated at a diſtance from every comfort and accommodation of life. The Act itſelf which enforces reſidence eſtabliſhes a principle, however imperfectly applied, that when an incumbent is employed in a ſphere of greater utility, dignity, and reſponſibility, he ought to be exempt from the penalty. This point, I truſt the Legiſlature will duly attend to, and then no good plea will be excluded, no bad plea will be admitted. I have expreſſed a perſuaſion, which I find is ſupported by the reſpectable authority of Dr. Sturges, that the Courts of Law have been rigorous in the conſtruction of the Statute, and the word wilfully has ſcarcely ever had any meaning, except in caſes of

of bad health. The hoſpitality of the Statute is not that of inviting friends and neighbours, but that of liberality to the poor, and to the traveller. The parſonage houſe may be ſufficiently large for the living, but not for the incumbent. Who ſhall compel him to ſink hundreds upon a life eſtate, or leſs than a life eſtate? But I am the advocate of licentious manners, becauſe I have ſaid that with ingenuous minds the irregularities of youth are their own remedy. What gave riſe to this obſervation of mind was, that when the ſix young men were expelled from Edmund Hall, the Fanatics were very ſevere againſt the younger members of the Univerſity in general, and I drew the compariſon between curable and incurable evils. The voice of mankind has in all ages and places made allowances for the ſallies of youth, and the Saviour of the world draws more than once a compariſon between a repenting profligate and a deliberate hypocrite. Dr. Trapp was once cenſured by the ſame people for the ſame offence with myſelf. The Vice-Chancellor and all his aſſeſſors (with the exception of Dr. Atterbury), who were concerned in the merited expulſion, are ſunk into the grave; and it is as little in my power to add to their reputation, as in Mr. Overton's to tarniſh it. I can only aſſure ſuch of your readers as are not academical, that candour was a prominent feature in the characters of them all; and pity it is that they could not expel the principal himſelf, by whoſe contrivance the Hall is ſtill the receptacle of Fanatics. It has been reported that his wife miſled him, and if this be the truth, he will appear ſtill more contemptible.* One thing I have obſerved on a former occaſion, that his ſermons before the Univerſity had no enthuſiaſtick fervour; three of which I have heard myſelf. I did not learn whether he preached after the expulſion in 1768. It was the opinion of Dr. Johnſon, that the aſſeſſors ſhould not have entered into the controverſy, but have ſtated, in a ſingle paragraph, their proceedings, and the reſult.

I am ranked among the lax interpreters of the articles, becauſe I have ſaid that they lean to the ſide of enthuſiaſm, and I uſed a familiar compariſon from Grotius, that to make the crooked ſtraight we bend the contrary way. Is not this an intention to guard againſt extremes? And did I not expreſs a clear perſuaſion that ſuch was the intention of the Reformers? They were all of them eſpecially hoſtile to the Romiſh belief in the dignity of human nature, in the intrinſick merit of good works and the doctrine of ſupererogation. No wonder then that they inculcated, in ſtrong terms, the inſufficiency of man, the neceſſity of faith, and of divine aſſiſtance.

They little foreſaw that the notion of original ſin would be carried to the unwarrantable length of diſparaging all the natural powers of man; that invidious and abſurd compariſons would be made between faith and good works, which in their contemplation could not be diſunited without being deſtroyed, or that the influence of grace would be pronounced irreſiſtible and its effects violent, inſtantaneous, attended with abſolute aſſurance of ſalvation. The inward experience which Mr. O. alludes to, by a groſs miſinterpretation of the word δοκιμη (ſignifying trial or probation) and which Mr. Robinſon, of Leiceſter,‡ has pronounced it criminal, not to ſeek for and expect is not to be found in our articles, as conveying evidence of being

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* This is ſaid to be the miſerable plea of the *publiſher* of Mr. Overton's worthy aſſociate, *The Chriſtian Obſerver.* Poor man!—EDITOR.

‡ A Calviniſtic Methodiſt, like Mr. Overton.—EDITOR.

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in the number of the Elect. The experience of St. Paul worketh hope, and hope maketh not aſhamed; that is, becomes well grounded. Mr. Ludlam very wiſely began his eſſays with analyſing the natural powers of the human mind, and their ſtating the aſſiſtance which the goodneſs of God has afforded towards their proper uſe and direction. Who can aſcertain the meaſure of that aſſiſtance, or who can define how much of the corruption of man is owing to original ſin, and how much to his own negligence, or the influence of bad examples, and all the adventitious cauſes which diverſify the human character in different ages, countries, and climates? That the paſſage alluded to by Mr. Fellowes—Behold, I was ſhapen in wickedneſs, &c. is hyperbolical I have always admitted, and Dr. Prieſtley had juſtly ſaid, that it was no proof of original ſin. The Pſalmiſt alſo ſpeaks in the ſame figure, when he ſays of the ungodly—as ſoon as they are born, they go about and ſpeak lies. I do not with Mr. F. deny original ſin, but I reprobate the coarſe, vulgar, expreſſions of enthuſiaſts concerning it. We may ſurely be allowed to believe in the neceſſity of preventing and co-operating grace without making man a mere machine. Little do I regard the hyperbolical quaint expreſſions of the pious Bradford as proving the point for which they are adduced, and ſome allowances are to be made for the age in which he lived. Had they been *literally* true, inſtead of deſerving a mitre, he would have diſgraced the whole clerical profeſſion.

Of the 17th Article, I have been taught for many years to believe it an article of peace, deſigned to accommodate two contending parties. Of this opinion was Dr. Tottie, and in the joint publication of Maddox and Gray againſt Neal's hiſtory of the Puritans, we are referred to a publication which cannot now be had. I have to lament that I could not obtain either Dean Tucker's letter to Dr. Kippis, or the diſſertation on this article referred to by the Biſhop of Lincoln, and publiſhed at Oxford in 1773, by Dr. Winchester of Magdalen College.

But I am quite willing to appeal to the Article itſelf, in which there is no mention of arbitrary, abſolute, unconditional, irreſpective predeſtination, in which the conditions of Election are pointed out, deſpair and deſpondency are excluded, and a clauſe at once comfortable as well as explanatory is added,—"Furthermore we muſt receive God's promiſes in ſuch wiſe as they be generally ſet forth to us in holy Scripture."—Accordingly, the moſt ſuperficial need only to look to the ſentences prefixed to the exhortation, and to thoſe incorporated in the ſacramental ſervice, and he will ſoon recoil, with horror, from the gloomy ſpirit of Calviniſm. Let him, moreover peruſe Dr. Kipling's late publication, and he muſt be pertinacious indeed if it do not create conviction. I have thought it my duty to diſſuade Chriſtians from entering into the controverſy, well remembering the diſtracted ſtate of my own mind when I firſt read an account of it in Biſhop Burnet. I mention this with leſs reſerve, becauſe what happened to myſelf has actually happened, and may happen to others. Mr. O. pretends to put the caſe of my repreſenting the Church at the ſynod at Dort: what he ſays for me is immaterial: I ſay for myſelf that I would have earneſtly contended for its immediate diſſolution. Upon another occaſion I have ſtated, that a prohibition to diſpute upon the ſubject was iſſued in this kingdom, highly honourable to the wiſdom by which it was ſuggeſted. We ſhould all remember that the Saviour of the world forbad the improper enquiry concerning the number of thoſe who ſhould be ſaved, commanding his hearers to uſe their beſt endeavours for their own ſalvation. Finally, if I

am aſked whether I mean to deny the doctrine altogether, I explicitly anſwer—By no means; though I believe the Apoſtle St. Paul does not intend to inculcate it in thoſe paſſages which have been ſo frequently adduced. Were all thoſe paſſages found to refer more to the privileges of Chriſtianity in this world than the certainty of happineſs in the next, ſtill as much of the doctrine would remain firm as we think right to admit. God, who fore-ordained the means of ſalvation, of courſe fore-ordained the end, conſequently he fore-ordained that certain perſons ſhould be everlaſtingly happy, though he will not ſuffer us to be acquainted with the eſpecial objects of his mercy or his juſtice.

To a queſtion which has been often aſked, whether if new articles were to be framed they would be like the preſent, I anſwer that they would be materially different, and yet that ſuch an acknowledgement gives no advantage to the common enemy. In different periods of time different errors prevail. Mr. O. cannot diſtinguiſh between difference and contrariety. The ſubject matter of St. John's Goſpel materially differs from the other three, yet who would ſay that it contradicts them. St. Paul and St. James have created the ſame ſubject in a different way; one ſays that Abraham was juſtified by faith, the other by works; yet Biſhop Bull proves the harmony between them in a book now tranſlated, and which Mr. O. has thought fit to depreciate. I have heard of a literary perſon ſome years ago, before Orthodox Reviewers commenced their labours, who purchaſed in direct oppoſition to the criticiſm he read. This rule is nearly applicable to Mr. O. and his friends, in none of whom taſte or judgment can be expected. If it could, I am fully perſuaded that none of the ſermons of Cadogan, Patrick, or Milner, would have ſeen the light, for the humane motives of poſthumous publications could not be pleaded in any of thoſe three inſtances. That little learning has been found among the generality of theſe pretended evangelical teachers, I ſtill affirm upon the moſt minute inveſtigation.

Having given one curious ſpecimen of Philology, I will add another, which may be found in the preface to Cadogan's ſermons:—The poor are evangliſed, that is, have imbibed the ſpirit of the goſpel, in a ſenſe as another enthuſiaſt once obſerved in my hearing, ſimilar to that in which we ſay, a man by travel is Frenchified or Italianiſed. A certain Divine, now dignified, once preaching at Oxford obſerved, and I believe the obſervation was no farther his own than by his adoption of it, that the ſame word meaning בשר ſignifies fleſh and good tidings, and that a Chriſtian could not be at a loſs to reconcile theſe two meanings, for never were better tidings communicated to man than thoſe of Chriſt manifeſt in the fleſh. This ſame Divine once interpreted the Parable of the Samaritan, in what he called a comfortable ſenſe. The Prieſt, the Levite, and the good Samaritan, were the three diſpenſations, and the wounded traveller was human nature, or the whole race of mankind.

But, becauſe I do not think with Mr. Giſborne that a phyſician ought always to ſpeak the truth to his patient, I am therefore an advocate for lying; I have ſaid that violation of truth is not malum per ſe; if it were, neither the Egyptian midwives nor Rhahab could have been innocent. Inſanity itſelf could not warrant it. If Mr. O. has not penetration to ſee this, he may, for me, ſhelter himſelf in the miſt of his own underſtanding. It is a great crime to have praiſed Dr. Paley. The very prelates, whom Mr. O. quotes with ſo much triumph, but who by the way are as hoſtile to Mr. O.'s opi-

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nions as myſelf, have done more than praiſe him, they have each of them contributed to his promotion; and though Dr. Hawker has ſaid in the true vulgar ſtyle that he would not be Dr. Paley for all his preferment, yet I cannot help aſſerting that I have many obligations to the Doctor, that I hope his book which has given life and animation to a ſtudy which before was dry, will continue to be a text book as well as Cicero de Officiis, that many other books might be objected to, if the uſe of them implied an approbation of all their contents; and that on particular points the wiſeſt and beſt of men will differ; for Dr. Paley's corrector himſelf wants emendation, having, among other miſtakes, ſet up the private judgment of an officer in the ſervice as paramount to the calls of his country. In this inſtance, a whole Houſe of Commons has decided againſt him during the American war. The oppoſition only endeavoured to take the Americans out of the general rule because they were fellow-ſubjects.

Dr. Paley has added to his well-earned fame by his laſt publication. The truth is, the obnoxious ſermon, from which I gave extracts in the pamphlet concerning the Methodiſts and Eſtabliſhed Clergy, is never to be forgiven. This condemns his Philoſophy, his Evidences of the Chriſtian Religion, his Horæ Paulinæ, and his Natural Theology.

As to the imputation in Archbiſhop Secker's charge, and repeated in other charges, that the Clergy are negligent in enforcing the Evangelical Doctrines, I aſſert that it is *ill-founded*. But it is in vain to attempt to convince ſome perſons, who, with the utmoſt preſumption, arrogate to themſelves excluſively, the title of Evangelical. My own ſituation gives me opportunities of occaſionally hearing other Divines. Truth compels me to aſſert, that the imputation can be fixed upon none of them. Within the laſt ten or twelve years the doctrine of atonement has been the ſubject of two Courſes of Bampton Lectures, beſides being *incorporated* in many others. I wonder if the accuſers, whether Laity or Clergy, were cloſely interrogated of what materials the common ſtock of ſermons belonging to individual clergymen conſiſts, what they would anſwer. As ſome of them are too ignorant, and in many too diſingenuous to anſwer fairly, I will remind them and the world in general, that the obſervation of the Chriſtian faſts and feſtivals directs to ſuch a regular ſyſtem, that none of the intereſting truths of the goſpel can be omitted. The nativity, the life, the ſufferings, the reſurrection, the aſcenſion of Chriſt, the coming of the Holy Ghoſt, the doctrine of the Trinity, have all their appropriate diſcuſſion. Moſt divines alſo find it obviouſly neceſſary to exhort their hearers to frequent communion, to a regular attendance on divine worſhip, to a proper uſe of all the means of grace. And, admitting the body of a diſcourſe ſhould not be profeſſedly on any of theſe intereſting points, yet how often are they adverted to in the inferences, in order that Chriſtians may neither lean to their own underſtandings or their own powers? But that many good ſermons do not at all touch upon the favourite topics of theſe enlightened men is no more to be cenſured, than that an architect when he has in former days laid a good foundation, attends afterwards to all the parts of the ſuperſtructure; or that when the tree has taken root and flouriſhes, we are careful in lopping or pruning the branches. Beſides, the Liturgy itſelf ſecures the remembrance of all the Chriſtian doctrines, they are the præcognita, the præconceſſa, the premiſes allowed on all ſides on which we argue, and from which we draw our concluſions: but becauſe we do

not

not always repeat them, we are either ſuppoſed to undervalue or to contradict them.

I have committed an unpardonable offence in ſpeaking contemptuouſly of Mr. Milner. Can Mr. O. or his friends diſprove my quotation? If they cannot, they muſt leave him to merited contempt. As your readers may not have the pamphlet at hand, I will quote again what was there inſerted. "Did any of you ever aſk Jeſus Chriſt to ſup with you? If not, aſk him to night, and if he ſhould come after you are gone to bed, riſe and let him in." And who was the author of ſuch traſh? not a half-educated Term Trotter, but one who had gained a claſſical medal, one, whoſe office it was to form the taſte, as well as to improve the knowledge, of the riſing generation. His biographers have endeavoured to refute a charge of his having controverted in the afternoon, what the worthy and reſpectable vicar preached in the morning, by ſaying that he could not controvert what he did not hear. I never underſtood the imputation literally, (for it was often repeated in my hearing), but that Mr. M. preached in contrariety and oppoſition to Mr. R. and that was fact. Moreover, he compleated his inſolence in the pulpit by one ſweeping clauſe occaſionally introduced, the purport of which was, that till his converſion, for he, as well as the dean his brother, were converted, the audience had not been accuſtomed to hear in that church the doctrines of the goſpel. It is farther added, that in the progreſs of life, Mr. R. whoſe happineſs Mr. M.'s inſolence had embittered for many years, thought more favourably of him towards the concluſion. The truth is, when Mr. M. was aſſociated with a vicar of his own turn, and when age had cooled the warmth of his zeal, he became leſs violent in the pulpit; inſomuch that the Corporation of Hull beſtowed the vacant vicarage upon him, for which, twenty years ago, he would not have had a ſingle ſuffrage. The publiſhers of his ſermons have done him the ſame injury, which Swift complains of, when he ſays of the booksellers, that they who have received moſt advantage from an author while living, are the firſt to injure his memory when dead. Mr. M. was a perfect Lucilius in writing, and his vanity was once checked when boaſting in how little a time he had written a ſermon juſt preached, by the well-known paſſage in Pope—

Nothing new nor rare,
One wonders how the devil it came there.

But none of the printed compoſitions of any of theſe evangelical men will give you an idea of the low-lived language which they uſe in the pulpit. The Hebrew critic above alluded to preached in one ſtyle at Oxford, and in a far different one at a country church; and it has been ſaid, that he collects many of the quaint ſayings of divines in the 16th or 17th century, and ſhelters himſelf againſt cenſure under their authority. Surely if he had any taſte, he would imitate them only in their excellencies.

Mr. John Weſtley on one occaſion thus addreſſed his audience:—"My dear Brethren, I was once a High Churchman, the ſon of a High Churchman, and if any body had deſired me to preach out of a Church, I ſhould have ſaid they may all be damned before I preach out of a Church, but I have not now ſo learned Chriſt; I'll ſave a ſoul in a Church if I can; if not, I'll ſave it out of a Church. I'll pluck the fire-brand out of the fire; let me do it ever ſo aukwardly. My dear Brethren, you have heard a great deal ſaid againſt Lay-preachers; I'll tell you what happened in America.

A perſon was aſked, Pray, don't you keep ſheep? Yes. Don't you keep a ſhepherd? Yes. Suppoſe a ſheep was tumbling into a ditch and a ſhepherd out of the way, would you not call out to any you ſaw, Dick or Tom, do go and take that ſheep out of the ditch? Would you quarrel with him becauſe he was not the ſhepherd? I leave any man alive to make the application."

On another occaſion, the ſame perſon, taking his text from *All ſhall know me from the leaſt to the greateſt*, ſaid, "My dear Brethren, Chriſtianity always did begin from the leaſt and aſcended to the greateſt. I remember when the true goſpel firſt began to be preached in this kingdom, the hearers were moſt of the perſons who had ſcarcely raiment to cover their nakedneſs. It aſcended up to reputable tradeſmen, and ſo on till at laſt a Right Honourable or two embraced the faith. Suppoſe the King of France was in reality what he is called, the Moſt Chriſtian King, and ſhould promiſe all the emoluments in the world to any one who would become a true Chriſtian, why, my dear Brethren, he could no more make a Chriſtian than a chimney-ſweeper."

Of Whitfield's ſayings and buffoonery, the inſtances are at once innumerable and well known. The two have left their mantles behind them. One of the Evangelical teachers being appointed a good many years ago High Sheriff's Chaplain, after miſerable attempts at the pathetick, told his audience that there were no double fees taken in Heaven, alluding to a current but falſe report reſpecting the late Lord Grantley; and, at the enſuing Aſſizes, he was ſo ridiculous as to ſtorm the gravity of the Judges themſelves. This man once diſpleaſed with a preacher could not reſtrain his ire in the Church, while the ſermon was preaching, but pointed to the articles, and, by improper geſticulations, ſignified from the reading deſk his marked diſlike. Another of them, not altogether unknown to Mr. O. ſaid from a certain pulpit, "We are told that even new born babes deſire the ſincere milk of the word."

I could name one or two, from whom it would be vain to expect that they ſhould ever blunder into ſenſe, and we have heard of the rights of God ſet in the balance with the rights of man; of the Virgin Mary being a carnal woman from her anxiety when our Saviour remained in Jeruſalem, and of a race of ſeven or eight miles between faith and works, where the latter have half the way given, and yet loſe. And as to the *real preacher* in the round-houſe, near Blackfriars-bridge, his preaching and his writings are equally filled with low lived buffoonery, ſo that he well deſerves to be called what his brother was once called, the Scripture Killigrew. Mr. O. has thrown out a ſneer againſt me, becauſe I ſay of the regular clergy, that they prefer, contrary to the adage of the Empirick, the approbation of the twentieth to that of the nineteen, as if this idea aroſe from the mean motive of pleaſing the 'Squire. The truth is, and ſome of Mr. O.'s acquaintance as well as others have felt it, well educated perſons of both ſexes weary of the traſh which they hear in their own pariſh churches, have very properly gone themſelves, and carried their ſervants, to other churches where they could hear ſomething rational and conſiſtent. You may before this have anticipated me in obſerving, that we are not ſo much at variance with Mr. O. and others in points of doctrine, for we believe original ſin, the atonement, the neceſſity of grace, though not ſo intenſely as they do, as we are in the mode of inſtruction; and we charge them generally with the omiſſion of moral duties, or with a very ſlight mention of them. We ſay

that

that to all men it is ſafer to reaſon from effect to cauſe, than from cauſe to effect; and we can hardly find too ſevere a name for the preſumption of thoſe who, though they write ill, pretend to preach extempore, and teach their hearers blaſphemouſly to aſcribe ſuch effuſions to the immediate aid of the Holy Spirit. I would finally remind them that modeſty and diffidence never yet weakened the effect of any diſcourſe whatſoever, and that the earthen veſſels, from which the laity receive the heavenly treaſure, do not loſe a little of their inherent frailty by being ſo uſed.

I am, Sir, your humble ſervant,

Birmingham, Feb. 11. G. CROFT.

NEW CRITICISM ON A PASSAGE IN HAMLET.

TO THE EDITOR.

SIR,

IF a trifling piece of criticiſm is not beneath the dignity of your work, which reviews the politics and religion of a nation, you will perhaps give the following a place in your next number.

The paſſage in Shakſpeare's Hamlet, Act 2, Scene 2, reſpecting "a god kiſſing carrion," which has ſo much puzzled the commentators, and upon which Warburton wrote a note, which Dr. Johnſon pronounced "ſet the commentator almoſt on a level with the author," (and which, though certainly excellent in itſelf, yet does not appear to give the true meaning of the author;) ſeems to admit of a more eaſy and probable ſolution.

We are to conſider, in the firſt place, that though Hamlet has "thought meet to put an antic diſpoſition on," yet he cannot by any means be conſidered as in his ſober ſenſes. Grief for the loſs of his father, and the diſcovery of the deep damnation of his taking off, and of his mother's guilt, oppreſs him with a "ſore diſtraction." In this ſtate his "madneſs" has "*method* in it," and his "replies are *pregnant*," that is, teeming with meaning. There is a kind of ſatisfaction which a perſon, in ſuch a ſtate of mind, takes in really ſpeaking his ſentiments, while he thinks them ſo veiled by the words, that the perſon he addreſſes cannot find them out; or at leaſt not ſo fully, as to be able to reply to them without laying himſelf farther open, while the ſpeaker, from their ambiguity, has ſecured to himſelf a retreat.

In this manner, when Polonius aſks Hamlet, A. 2. S. 2.

Do you know me, my Lord?

He replies,

Excellent well; you are a *fish*monger.

I *know* you perfectly; you are come to *fish* (or *ſift*—ſee a former phraſe of the King's in this ſcene) out of me what is the matter *.

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* This interpretation may, I think, be ſupported by two other paſſages in Shakſpeare.

—— *Fiſh* not with this melancholy bait,
For this fool's gudgeon this opinion.

Merchant of Venice, A. 1. S. 1.

While others *fiſh* with craft for great opinion;
I, with great truth, catch meer ſimplicity.

Troilus and Creſſida, A. 4. S. 4.

Pol. Not I, my Lord.

Ham. Then I would you were ſo honeſt a man.

I would that, inſtead of being a *ſpy* upon my actions, you were ſo honeſt as a plain tradeſman, a fiſhmonger.

Pol. Honeſt, my Lord?

Ham. Ay, Sir; to be honeſt, as this world goes,

Is to be one man pick'd out of ten thouſand.

Pol. That's very true, my Lord.

Ham. For if the *ſun* breed *maggots* in a *dead dog*,

Being a *god*, kiſſing *carrion*—

If this *light*, which is broken in upon me, by this information of my father's ghoſt, breeds *conceits* or *doubts*, reſpecting the King and Queen, in me, who am but a *dead dog*, a perſon of no conſideration, my *father* appearing in this way to *me*, being as if a *god* ſhould kiſs *carrion*.—He had before thought the difference between his *father* and the *preſent king*, was "*Hyperion* to a *ſatyr*."—But thinking perhaps he is going too far, he turns it off with—

Have you a daughter?

Pol. I have, my Lord.

Ham. Let her not walk i'the ſun: *conception* (or perception) is a bleſſing (which you do not ſeem to poſſeſs), and then he again turns it off with—"but not as your daughter may conceive," &c.

This interpretation will appear the more probable, when we conſider that the phraſe *dead dog* is uſed three times in Scripture (in which Shakſpeare was well read) in this ſenſe. David, expoſtulating with Saul, calls himſelf "*a dead dog*, a flea." 1. Sam. xxiv. 14. Alſo, Mephibosheth to David, "What is thy ſervant, that thou ſhouldſt look upon ſuch a *dead dog* as I am." 2 Sam. ix. 8.—See alſo, 2 Sam. xvi. 9.

Poſſibly *ſun* may have a double meaning, as in A. 1. S. 2. Not ſo, my Lord, I am too much i'the ſun.—(See Dr. Farmer's note.)

The paſſage will then mean—"If I, as a *ſon*, have *doubts*, and buſineſs to perform in conſequence, who, as a man, am a *deſpicable creature*, kept out of the throne, a mere dead dog," &c.

Hamlet's ſoliloquy at the end of this act may illuſtrate this meaning, wherein he loads himſelf with reproach, and amongſt other terms calls himſelf *a dull and muddy-mettled raſcal, an aſs.*

The ſame double meaning of the word *ſun* may perhaps be ſtill farther intended in what he ſays to Polonius reſpecting his daughter; "Let her not walk i'the *ſun*," let her not come in *my way*; "*Conception* is a bleſſing," in an honeſt way, "but not as your daughter may conceive." I do not mean to marry her, (for we find, A. 3. S. 1. that Hamlet does not intend to marry—"We will have no more marriages; thoſe that are married already, all but one, ſhall live; the reſt ſhall keep as they are;") and I would not have any leſs honourable connection with her: "Friend, look to't."

If this is not the true meaning, poſſibly it may ſerve as a clue to ſome more acute critic to make his way through the labyrinth.

I am, Sir, your's, &c.

February 1, 1803. H. V.

Sir

Sir Robert Peel's Bill "for the Preservation of the Health and Morals of Apprentices and others, employed in Cotton and other Mills," &c.

IN our Review for October laſt, (Vol. 13. P. 210.) we made ſome obſervations on this Bill, tending to ſhew the injurious effects of ſome of its proviſions, in encouraging the growth of Schiſm and of Sectariſm, and in giving an advantage to the conventicle over the eſtabliſhed church. It now ſeems that a pamphlet has been publiſhed (which we have not ſeen, and know not where to find) containing the debates on the Bill in queſtion in the Houſe of Commons, in which it was erroneouſly aſſerted that the magiſtrates of the county of Lancaſter firſt approved the meaſure, and afterwards condemned it. Now, it is certainly poſſible that conſcientious magiſtrates, allured by the ſpecious title of the Bill, might, upon the profeſſions and aſſurances of its framers, have expreſſed their approbation of its object, and yet, after they had a fuller knowledge of its proviſions and of its tendency, they might, without any inconſiſtency, have entered their proteſt againſt it. We ſay, this was poſſible; but the magiſtrates alluded to poſitively deny that the Bill ever had their approbation, and have accordingly contradicted the aſſertion in the following Letter to their repreſentatives. On this ſubject we ſhall only expreſs our concern, that any manufacturer, (or body of manufacturers,) however opulent, ſhould have intereſt enough to carry a meaſure of this kind, in ſpite of the magiſtracy, who were ſo much more competent judges of its neceſſity, its expediency, its propriety, or its efficacy.

"*New Bayley Court Houſe, January* 19, 1803.

"GENTLEMEN,

"Having on the 5th of May laſt, had the honour of communicating certain obſervations to you reſpecting a meaſure then under conſideration in the Houſe of Commons, we are truly ſorry to find that we are again called upon to offer ourſelves to your attention.

"A pamphlet is at preſent, and has been for ſome time in circulation, entitled, "Houſe of Commons, Tueſday, 4th May, 1802, Debate in a Committee of the whole Houſe, on the Bill for the Regulation of Cotton and other Mills, and of the Apprentices employed therein." To that pamphlet is annexed a copy of the letter above-mentioned, which was addreſſed to you by us, in common with other magiſtrates, from the New Bayley.—In the pamphlet alluded to, page 12, lines 4 and 5, it is confidently aſſerted "that an honourable Baronet did not bring forward the meaſure alluded to, without having conſulted the very gentlemen who now oppoſed the meaſure;" in page 13, lines 5 and 6, that "the magiſtrates who once approved of this meaſure, now changed their opinion;" page 14, lines 27, 28, 29, 30, and 31, "that the honourable Baronet having the conſent and even approbation of magiſtrates to this very meaſure, was now oppoſed by thoſe very magiſtrates." We feel it neceſſary to a vindication of ourſelves, unequivocally to aſſure you, that we were not any of us conſulted on the meaſure, as ſtated in the pamphlet—that we never approved of it, as it was preſented to the public, nor did we either ſignify our approbation of it, to any one, or authorize any perſon whomſoever to do ſo for us.

"We truſt you will pardon the liberty we take in adviſing you of the repreſentations that have been circulated reſpecting us, under this apology,

that we were anxious in the firſt inſtance to acquit ourſelves of the aſperſion caſt upon us, in the ſame quarter to which we had the honour of addreſſing our firſt communication. We have honour to be,

"Gentlemen, with great reſpect, your obedient humble ſervants,

"WM. ROBERT HAY, R. A. FARINGTON,
"JOHN LEAF, JOHN ENTWISLE,
"RALPH FLETCHER, THOMAS DRAKE.

"THOMAS STANLEY, Eſq.
"JOHN BLACKBURNE, Eſq."

SOCIETY FOR THE SUPPRESSION OF VICE AND IMMORALITY.

MR. EDITOR, *Ealing, 6th February*, 1808.

YOUR correſpondent, Clarendon, in the laſt number of your valuable Review, takes occaſion to ſpeak, in very favourable terms, of a ſociety recently inſtituted (I ſuppoſe in the metropolis) for carrying into effect the laws againſt Vice and Immorality. I obſerve, alſo, that you, Sir, have made handſome mention of the ſame ſociety in a former number.—Whoever reflects on the very imperfect and inefficient execution of our penal laws, muſt, at once, be ſenſible of the public benefits to be derived from the exertions of a ſociety formed for ſo deſirable a purpoſe. If conducted *by reſpectable men*, and upon *proper principles*, it could not fail of operating as a powerful corrective of the depravity and looſeneſs of manners which ſo alarmingly characterize the age in which we live, by ſupplying thoſe conſiderable defects in the execution of our criminal code; to which I firmly believe a great portion of our profligacy and immorality is fairly to be imputed. An aſſociation for the enforcement of the penal laws is capable of producing the moſt important good effects to the community, if not by the poſitive reformation, at leaſt by the preſervation, of public morals, which are declining with a rapidity which muſt make every thinking man, who is intereſted in the welfare of ſociety, tremble for the conſequences. I need hardly, therefore, expreſs the ſatisfaction I have experienced on learning that an inſtitution has been eſtabliſhed for an end ſo excellent, whether it be conſidered in a moral or a political view. I muſt confeſs my anxiety for the ſucceſs of ſo beneficial a deſign makes me deſirous of knowing with what *deſcription* of *men* the ſociety I allude to has originated; ſome information on this point, you, perhaps, can furniſh; and I am ſatisfied, that by doing ſo, you would render an acceptable ſervice to many of your readers. At any rate, Mr. Editor, let us know whether the founders and managers of this ſociety be of the *puritanical* order? I am diſpoſed to think otherwiſe, as you have recommended their undertaking to the ſupport of the public: but I am deſirous of aſcertaining the fact; for though I think men of ſober zeal and ſound judgments may render eſſential ſervice to their country, by uniting themſelves together for the purpoſe of carrying the laws againſt vice into effect; yet I am equally perſuaded, that thoſe who have nothing but enthuſiaſm and fanaticiſm to recommend them, are very unfit inſtruments for ſuch a work, and, inſtead of effectuating any real good, would only make bad worſe.

SENEX.

Concurring

Concurring as we do, moſt fully, in the juſt diſtinction here made by our Correſpondent, and averſe from either extreme of *licentiouſneſs* and *puritaniſm*, we can ſafely aſſure him, that the Society for the Suppreſſion of Vice was founded by men of irreproachable characters and conduct, from whoſe efforts none of thoſe effects which he ſo juſtly deprecates, can be expected to proceed. Means, too, were taken, at its origin, to prevent the introduction of any improper members; and, we truſt, they have been effectual. But, as we underſtand, the firſt Report of the Society, which will no doubt include a liſt of the members, is ſpeedily to be publiſhed, our Correſpondent will have the beſt poſſible means of ſatisfying his mind, on the ſubject of his enquiry! It is but juſt to add, however, that the Society have, by their various proſecutions, already rendered moſt eſſential ſervice to the community.

Anti-Conſul's farther Remarks on Anti-Chriſt.

TO THE EDITOR.

SIR,

IF my conjectures concerning Anti-Chriſt do not occupy too much room in your truly valuable Review, permit me to offer ſome proofs of the truth of my hypotheſis, which I hope will equally expoſe the Romaniſt and the Jacobin, by proving their identity and flagitiouſneſs. The remarkable contraſt in ſcripture between Chriſt and Anti-Chriſt will illuſtrate the character of both, and ſhould be more clearly pointed out than has yet been done. "Anti-Chriſtus eſt (ſays Grotius) qui ſe vero Chriſto opponit eo modo ut ipſe Chriſtus haberi velit." In ch. xii, xiii, and xiv of the Apocalypſe this contraſt is remarkably evident. In ch. xii we have a deſcription of the true Church clothed or atoned by the ſun of righteouſneſs, to which is oppoſed the heathen polity ſupported by the fiery dragon. The birth of Chriſt [ſecondarily of Conſtantine], is next deſcribed in words equally applicable to his reſurrection, i. e. 2d birth. The glorification of Chriſt after his death and reſurrection are deſcribed at v. 5. and the call of the Gentiles at v. 6. The great victory of Chriſt over the Heathen Empire of Rome is next deſcribed, and the vain attempt of Satan to overwhelm the Church by heretical Barbarians is pointed out, after which the dragon leaves the Church now ſettled in Piedmont, and forms a new deſign to prevent the increaſe of the ſealed ſaints by committing his power to his Son or Anti-Chriſt, who is deſcribed in the 13th ch. as riſing out of the ſea, and the words uſed may ſignify either his birth or reſurrection at the time that the dragon departed *from the face* of the woman. According to Mr. Mede, (and I confeſs I have never met with a rational objection to his opinion), this birth or reſurrection of Anti-Chriſt took place in the year 455, from which epoch he was to have power to prevail (ποιησαι) for 1260 prophetical or 1242 Julian years. In the year 455, the 7th head of the beaſt, the *Weſtern Chriſtian* Emperor, was as it were ſacrifi ially immolated in oppoſition to the ſacrifice of Chriſt. (Comp. ch. iv. 6. and xiii. 3). The Weſtern Empire was then deſtroyed. (Gibbon, Vol. III. p. 432), and reduced to the *kingdom* of Italy. (Ibid. p. 466), and from that time "Europe received her religious opinions from the oracle of the Vatican." (Ibid. Vol. IV. p. 566). The Weſtern Chriſtian Empire was revived immediately in the reputed

Empire of St. Peter. (Ibid. Vol. V. p. 118, 125, 107, 155, 166, 537), and of his Vicar, Leo the Great. (Ibid Vol. III. p. 440. V. p. 103. IV. p. 506). "Catholici (ſays Gaſpar Scioppius) non tantùm miniſterio, ſed & imperio Papam præſidere credunt." Mr. Mede, ſpeaking of the nominal Weſtern Emperors after the year 455, ſays "As for thoſe who yet ſome 20 years after our date ſcuffled for that name, one of them depoſing another, they were indeed but ſhadows of Cæſars. Yea, it is to be obſerved that two of them, Avitus the very next year, and Glycerius, being depoſed from the Empire were made Biſhops, as a ſign perhaps that the Emperor of Rome henceforth ſhould be a Biſhop, and a Biſhop the Emperor. (p. 662).

So much for the parentage, birth, death, and glorification of the Latin Empire, or Anti-Chriſt. Henceforwards St. Peter was ſubſtituted in the place of Chriſt; his merits and reputed atonement for the ſins of the world oppoſed to thoſe of the true head of the Church, and the deſcent of Chriſt into hell, and his aſcent into heaven fruſtrated. (Rom. x. 6. Col. II. 19). It would take up too much time to deſcend to all the minutiæ of the contraſt between the Papal Anti-Chriſt and Chriſt; I ſhall only therefore add, that whereas it is ſaid by Chriſt, "I am he that did live, and became dead, and behold I am alive for evermore." Ch. i. 18. Gr. of Anti-Chriſt it is aſſerted, "The beaſt that thou ſaweſt was, and is not; and ſhall aſcend out of the bottomleſs pit," ch. xvii. 8. the meaning of which words is, The ſpiritual Latin Empire may be conſidered as a continuation of the fourth monarchy, the Roman, and ſo *was*; however *it is not yet* in exiſtence, but ſhall be manifeſted in the appointed time. It remains to point out the contraſt between Jacobiniſm and Chriſtianity. St. Paul has uſed a very happy term to expreſs the character of theſe *twice dead* Latins. The word Ανομος, *Independent*, is applicable to Pope and Jacobin. 2 Theſſ. ii. 8. For a century paſt this myſtery of iniquity has been working, and, from the putrid remains of popery ſtabbed by a thouſand blows, the ſpirit of Jacobiniſm has proceeded, and the deluſive light of ſophiſtry.

The Papiſt clothed himſelf in the myſtery of the Goſpel, the Jacobin in the light of it, and both have acted upon the principle of divide et impera. The Jacobins have pretended to a knowledge of the pure light of the Goſpel communicated to them exclufively by traditions preſerved in the maſonic lodges. By thus aſſuming the ſheep's clothing they have become Anti-Chriſtians, and as the Pope by the pretext of preſerving the unity of the faith deſtroyed many, ſo does the Arch-Jacobin now "by peace deſtroy many," and by ſtrong deluſions perſuade men that he is a friend to religion, government, and ſocial order; and thus gives them an opiate that he may aſſaſſinate them in their turn. This monſter ſeems to be deſcribed in Rev. ch. xvi. 13. and xix. 17. and the concluſion which theſe reflections excite is: "Come out of Babylon, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues."

I am, Sir, your obedient humble Servant,

ANTI-CONSUL.

GOSPEL PREACHERS.

WE have had frequent occaſions to notice the arrogance, the inſolence, and the ignorance, of thoſe ſchiſmatics *in* the Church, who, wiſe only in their own conceit, arrogate to themſelves excluſively, or *par excellence*,

lence, the title of GOSPEL-PREACHERS, in imitation of those political fanatics who, in an early part of the French Revolution, assumed the appellation of *Patriotes exclusifs* ou *par excellence*. These gentlemen incessantly rail at the regular clergy of the establishment, and, like Mr. Rose, of Beckenham, impute to them a total neglect of gospel-truths, a studious omission, in their discourses, of the principles of the gospel. Now, we apprehend, that, if by the *gospel* they mean their own version of the gospel, and not the pure, unadulterated, unperverted, gospel of Christ, the parties accused will plead guilty to the charge. Of the ideas which some of these gentlemen entertain of the gospel; and of the difference between their assertions and the doctrines of Scripture, a correct notion may be found from the following *comparison* between the doctrine of the gospel as preached by St Paul, and the doctrine of one of these Gospel-Preachers; who, for in such times as the present 'tis a duty to "Cry aloud and spare not," is the *Reverend Mr.* SHEPHERD, Lecturer of Stoke Newington.

The DOCTRINE *of the* GOSPEL, *and of One who calls himself a* GOSPEL-PREACHER, *compared.*

THE PREACHER.

"EVERY person here present has been under the curse of God's *Law* every day of his life."

ST. PAUL.

"YE are not under the *Law* but under *Grace*." Rom. vi. 4.

"We are *delivered* from the *Law*, that being *dead* wherein we were held." Rom. vii. 6.

"*The Law of the Spirit of Life* in Christ Jesus hath made me *free* from the *Law of sin and death*." Rom. viii. 2.

These words are addressed "to all that be at Rome called to be Saints;" Rom i. 7. either, therefore, there was not in the congregation whom the Preacher addressed, one person called to be a Saint, or the *Preacher* contradicts *the Apostle*. See more, Galatians iii. 13, 24, 25.

THE PREACHER.

"If you cannot *prove the time* when you really *hated* God, you *hate* him still."

Two points of doctrine are here asserted.

1st. That there is *a time, even under the Gospel*, when *every* man really *hates God*.

2d. That this *hatred continues* in every man, till he attains to such a use of his understanding as to discern *the*

ST. PAUL.

"We are buried with Christ by *Baptism* into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should *walk in newness of life*." Rom. vi. 4.

Either, therefore, we can walk *in newness of life*, without having our *hearts changed*, or *Baptism* does produce that *change* in us; and *the Preacher* again contradicts *the Apostle*.

And if this change be wrought *in Baptism*, to which we are now all admitted in our infancy, supposing (what we shall presently examine) that the children of Christian pa-

rents

the proof of it, in his thoughts, words, or actions.

Now supposing for a moment the first position to be true; let us compare the second with what the Gospel has revealed; and see whether that authorises any Preacher to teach a whole congregation, without distinction, that they must *have proof in themselves of their having once hated God*, or they *hate him still*.

The only argument produced in support of this position, was this bold assertion, (directly contradictory to what our Church repeatedly asserts, in the Office for Public Baptism, in the Collect for Christmas-day, and in many other places,) "that it is not *Baptism* that can produce *a change in the heart*."

THE PREACHER.

We come now to examine the first

rents are *born in hatred to God*, this *hatred* is abolished, and "the *love of God* shed abroad in their hearts," long before they are capable of discerning any *proofs* of it in themselves. And if they "*continue in this love*" (John xv. 9.) "the kingdom of God will not come to them *with observation*," (Luke xvii. 20.) but will be "as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring up and grow, *he knoweth not how*." (Mark iv. 26, 27.) And that he may *continue in this love*, is not to be questioned, without the horrible impiety of making God a liar: for, under the Gospel, "the oath which God sware unto our forefather Abraham, that he would grant us power *to serve him in holiness and righteousness all the days of our life*," is by Zacharias declared to be fully accomplished. Luke i. 73, 74, 75.

Nay, under the law, we read of Obadiah "fearing the Lord *from his youth*;" (1 Kings xviii. 12.) of Timothy, "from *a child* knowing the Scriptures," and thereby made wise unto salvation; (II. Tim. iii. 15.) and of Zacharias and Elizabeth, "walking in all the commandments and ordinances of the Lord *blameless*." (Luke i. 6.) Even these devout Jews therefore could not have *proved* when they *hated* God. Much less is it necessary for devout Christians to *prove* it; "for if the ministration of Moses," which was in comparison a ministration of death, "was thus glorious; how shall not the ministration of Christ, which is the ministration of the Spirit, be rather glorious?" Is not this second position therefore, as *contrary to sound doctrine*, as the *assertion* brought forward to support it; and are not the *Scriptures* and *the interpreter* again at variance?

ST. PAUL.

"We are no longer," as in times past, "Gentiles in the *flesh*," (Ephes. ii. 11.)

first point of doctrine which has not hitherto been considered:

That there is *a time, even under the Gospel dispensation,* when *every* man really *hates God.*

In proof of this Rom. viii. 7. was adduced, "The carnal mind is enmity against God."

ii. 11.) but the blessing of Abraham is come upon us, through Jesus Christ," (Gal. iii. 14.) whereby we "who were not the people, are now the people of God." And this blessing of Abraham (Gen. xvii. 7.) belongs not to us individually, but collectively, (to the Gentile Converts, as a body) as it did of old to the Jews; to our seed in their generations as well as to us, who are therefore called (Mal. ii. 15.) a "*Godly seed*;" and by St. Paul, said *not to be unclean, but holy,* even if they have but *one believing parent.* (I. Cor. vii. 14.) Hence it is that our Saviour so lovingly calls *little children to* him, (Mark x. 13.) declaring, that *of such is the kingdom of Heaven*; and proposing them as an ensample to all who desire a portion there; which, if they *really hated God,* he never could have done; for *Hell* and not *Heaven* is prepared for those *who hate God.* The *Preacher* here, therefore, not only contradicts *St. Paul, but the whole tenour of Scripture, from the one end to the other*; and to make good his assertion, misapplies *to Christians,* what St. Paul said exclusively of *Heathens.* In the last stage of their depravity, they did indeed come "to be *haters of God,*" (Rom. i. 30.) and therefore might well be said to be *carnally minded* and at *enmity* against him; but "Christ hath slain the *enmity* by his Cross, and thereby *reconciled both Jews and Gentiles in one body* unto him, as well those who were *far off* as those that *were nigh*;" (Ephes. xvi. 17.) it is plain, therefore, that like those "who troubled the Galatians," "having *begun in the spirit,*" this teacher wants to make you perfect *by the flesh.*" (Gal. iii. 3.)

I conclude, therefore, with St. John's recommendation: (I. John iv. 1.) "Beloved, believe not *every spirit,* but *try the spirits,* whether they *be of God.* Prove all things, hold fast that which is good." (I. Thess. v. 21.) Imitate the nobleness of the Bereans, and search the Scriptures daily, to see whether the doctrines taught to you be true. (Acts xvii. 11.) And above all, I beseech you, Brethren, *Mark them which cause divisions,* and offences *contrary to the doctrine which ye have learned,* and *avoid* them. (Rom. xvi. 17.)

DEFENCE

Defence of the Missionary Society.

IN consequence of our exposure of this society in our number for December (p. 431), in which we adverted to the sentiments and declarations of its founders and directors, we have been called upon to publish the following *Defence* by one of that body, (whose name frequently occurs in that notable production the Missionary Voyage to Otaheite, which the well-known *Rector of Aldwinkle*, one of his worthy associates, had the effrontery to present to the King) together with the *Report*, to which also we adverted at the same time. With this call we chearfully comply; let the gentlemen speak for themselves; they will prove, at least, that we did not misrepresent them; and no comment from us shall *at present* lessen that impression which they, no doubt, with their usual modesty, expect to make on the public in general, and on our readers in particular.

Sir,* *Hatcham House, 7 Decem.* 1802.

THE writer of the accompanying report respecting the state of religion in France, had no expectation that it would be printed and publicly circulated; it would otherwise have contained fewer inaccuracies, and probably its arrangement would have been altered; but the facts, the reflections and conclusions would still have been in substance the same.

I avail myself with pleasure of this occasion, to give you an outline of the nature and objects of the Missionary Society, from which the deputation to France proceeded; because I am persuaded that you take a just interest in whatever is likely to have an important influence on the moral state of the world; and also because both the design and the measures of this institution have like many others been misunderstood, and therefore misrepresented.

The Society was formed about seven years since by a considerable number of serious individuals, consisting partly of *Clergymen connected with the Establishment*;—*Dissenting Ministers of various denominations*, and *Laymen in both Communions*,—who feeling, themselves, the inestimable value of the principles of the Christian religion, and deploring the calamitous state of the heathen, whether civilized or otherwise, who are destitute of the light of Christianity,—consented to lay aside, or rather keep out of sight, on this occasion, the distinctive principles of their respective sects, and unite in one body to promote throughout the world, the great interests and principles of the religion of Christ, in which they are all agreed.—This, therefore, is the sole object of the Missionary Society, to diffuse the pure principles of divine revelation, with a more especial reference to the uncivilized heathen; but *comprehending also those nations who enjoy the advantages of social institutions, and of literature, but who are deprived of the superior light of evangelical truth.* The importance and benevolence of the institution excited a very general attention, and induced a very liberal support from religious individuals in every part of the kingdom, and from several parts also of the continent. This general interest continues, and even increases,

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* This letter was addressed to a gentleman, whose name we are not at liberty to mention, but whose principles, religious and political, are as sound, as his conduct is exemplary. Editor.

At

At our annual meetings, which are holden in the month of May, ſeveral hundred Miniſters are preſent, and an immenſe concourſe of private Chriſtians. Four diſcourſes are delivered in the churches and chapels of the metropolis; theſe are publiſhed, together with the report of the proceedings of the directors, the liſt of ſubſcribers, and the receipts and expenditure of the funds of the ſociety.

The two principal meaſures of the directors, in purſuance of this one great object, have been the Miſſions to the South Seas, and to the interior of Africa, by the Cape of Good Hope. The firſt has occaſioned a conſiderable degree of anxiety and diſappointment to the Society, in conſequence of the unfaithful conduct of ſome of the Miſſionaries ſent to Otaheite, who abandoned the object, and diſgraced both themſelves and the Society, by a conduct inconſiſtent with the Chriſtian name. Thoſe who continued on the Iſland have exhibited in the moſt exemplary manner the excellent tendency of the Chriſtian faith, and having now acquired a ſufficient knowledge of the language, were beginning, when our laſt diſpatches came away, to enter on the important object of their miſſion, and having been joined by a further ſupply of men who we truſt will continue faithful, we encourage the hope that their united labours will in time be rewarded with ſucceſs. We are the more induced to indulge this expectation from the liberal protection which the Government affords to this miſſion; for the unfounded prejudice which had been in ſome degree excited, being happily removed, and the enlightened adminiſtration of the country perceiving the utility of miſſionary exertions in promoting the national intereſts, have voluntarily intimated to us, that in every ſhip which the Government ſends to New Holland, they will reſerve room for the Miſſionaries which we may be deſirous of ſending out, convey them free of expence to Port Jackſon, ſupport them there, and afterwards convey them to Otaheite; and we have the ſatisfaction to reflect, that if the colony in New Holland is preſerved from famine, it will be principally owing to the influence of our Miſſionaries in Otaheite, in ſupplying in great and increaſing abundance the proviſions which are wanted.

The Miſſion to Africa, by the Cape of Good Hope, appears likely to produce the moſt beneficial effects. We have ſent out eight or ten Miſſionaries acquainted with the Dutch language, who are ſettled in different parts in the interior of the colony, and are inſtructing the Hottentots, the Boſchemen, the Corannas, and other nations, with great ſucceſs; their children alſo are attended to, and educated both in common learning and the principles of Chriſtianity. I think it probable that at leaſt fifty thouſand poor unciviliz d heathens are at this time under inſtruction, and receive it in general with eagerneſs; and in the contiguous tribes among the Caffres and others, a deſire for Miſſionaries is ſo univerſally expreſſed, that we can only in a ſmall degree gratify them; the influence already produced is ſo beneficial to the colony and promotes ſo quiet and peaceable a ſpirit among the natives, that the preſent Governor, General Dundas, encourages and ſupports the Miſſionary exertions in the moſt effectual manner. He has aſſigned to Dr. Vander Kemp, one of our moſt eminent Miſſionaries, a portion of land near Algoa Bay, for the purpoſe of erecting thereon a village, to be occupied by Hottentots deſirous of religious inſtruction; has ſent them implements for building it, and engaged to ſupply them with proviſions for a year or two, till they can maintain themſelves, by agricultural and other purſuits. Thus a foundation is laying for the civilization of theſe degraded beings;

beings; and the Government there has acknowledged, that the peace of the colony, and the improvement of the natives will be more promoted by miſſionary efforts, than by all other means;—moſt ſincerely therefore do we regret that this important ſtation is likely to revert to its ancient poſſeſſors, although the new Governor, Janſſen, has promiſed to countenance our miſſions in the ſame manner as hi predeceſſor, General Dundas.

We have young men at preſent under education, with a view to ſend ſome to the Continent of Aſia, and others to the ſland of Ceylon; at the latter place, there are ſuppoſed to be 100,000 perſons, who bear the Chriſtian name, but are without religious inſtruction.

Having given this outline of the two principal meaſures of our Society, I think you will feel an intereſt in the ſtatement which I now proceed to offer, in reſpect to its collateral influence, becauſe this has been very extenſive and important. I think it may be with propriety aſſerted, that the Miſſionary Inſtitution has been the inſtrument and occaſion by which Divine Providence has excited a beneficial impulſe throughout a great portion of the Chriſtian world. The report of the formation, object, and proceedings of our Society, has excited in Europe and America eſpecially, a livelier concern for the promotion of Chriſtianity than has been before experienced. In Holland, a Miſſionary Society has been formed, and it has already ſent out ſeveral, and has five now on the point of departure to the heathen: in Eaſt Frieſland, there is another; in Berlin, there is a ſeminary for the education of Miſſionaries, from which ſeveral ſocieties are ſupplied: in Denmark, Sweden, and ſeveral parts of Germany, aſſociations for promoting *true Chriſtianity* are formed, and are in correſpondence with us. Rouſed by our example, the Americans have founded five Miſſionary Societies in different parts of the Continent, and have already ſent out a number of zealous men among the Indian tribes, who are inſtructing them in the uſeful purſuits of civilized ſociety, and the higher principles of divine revelation. At the Cape of Good Hope alſo, beſides the efforts which our Society are making, a ſeparate inſtitution is formed, and many thouſands of Hottentots and ſlaves who, till lately, were entirely neglected, are brought under the kind attention and advantageous inſtruction of its benevolent members.

I might enumerate a variety of other effects which have flowed from our inſtitution, both in our country and on the Continent, but I ſhall only mention two, which appear to me of tranſcendent importance. The firſt is the Religious Tract Society; this was founded a few years ſince by the members of the Miſſionary Society principally; and at one of their meetings, its object is the diſſemination of the principles and duties of the Chriſtian Religion, by means of the diſtribution of ſmall tracts on theſe ſubjects among the poor, eſpecially thoſe who are not able to purchaſe treatiſes thereon. A million and a half of theſe are diſtributed annually, and have various and well authenticated accounts of their uſefulneſs. Chriſtian Societies and individuals in Germany and other parts of the Continent, are in this meaſure following us alſo; and as a counteraction to the poiſon of infidelity which has pervaded almoſt the whole of Europe, are circulating in theſe ſmall tracts, the great doctrines and duties of the Chriſtian faith. If it would afford you any ſatisfaction to look at our publications, I will with pleaſure furniſh you with one of each; at preſent I ſhall only ſend with this, one or two tracts, which appear to me to be important.

The other effect to which I referred, as a ſtream from the Miſſionary fountain, is what is generally called *Village Preaching*; the occaſion whereof was this:

this:—Both the friends and the enemies of the Society remarked, that as we diſcovered ſo much zeal for the converſion of the heathen abroad, it was equally our duty to adminiſter inſtruction to thoſe at home, ſeeing it was very manifeſt that in many towns, villages, and hamlets, the poorer part eſpecially of the inhabitants, were as ignorant of the Chriſtian religion as the natives of Otaheite or of Africa, and exhibited the deplorable effects thereof in the profligacy of their lives, their diſorderly conduct, and their neglected and periſhing families. Theſe conſiderations ſtimulated the zeal of a great number of the Miniſters of Chriſt, to viſit the contiguous villages in their reſpective circles, and to form aſſociations for preaching the Goſpel among them; *but as this field of Chriſtian benevolence was far too extended for Miniſters alone to occupy, they have been aſſiſted by well inſtructed Laymen, who have read to the poor and ignorant people, ſuch approved ſermons as were adapted to convey to them the knowledge of the great principles of divine revelation.* Very extenſive and highly beneficial effects have reſulted from theſe exertions, the religious principle with all its happy influences has been greatly diffuſed; and *various ſocieties of Chriſtians have thus been raiſed in different parts of the kingdom, who in their turn are active in forming Sunday Schools, inſtructing the children of the poor,* and contributing in various ways to raiſe and improve the ſtandard of public morality, and thus promote the general intereſts, proſperity, and tranquillity of the country.

It has however been feared, and even aſſerted by ſome in eminent ſtations, that under theſe meaſures of oſtenſible benevolence, were concealed motives and plans of a ſeditious tendency, and hoſtile to the intereſts of government. The active zeal of good men to promote the cauſe of religion in the world, has had this prejudice to encounter in every age; and it is to be deplored that it has generally prevailed with moſt force in thoſe perſons, who, being themſelves connected with the ſacred profeſſion, ought rather to rejoice in the increaſe of the intereſts of Chriſtianity, and take the lead in all active meaſures to promote it. This calumny, with reſpect to our ſociety and its collateral branches, is dying away; and it is therefore only neceſſary for me to bear my teſtimony to two facts: the firſt is, that I have been a Director of the Miſſionary Society from its commencement, and have conſtantly attended its meetings; *and I have never once heard a political ſubject introduced, and I believe no Society in the world is leſs aquainted with the political principles of its members than ours.* The ſecond is, that the direct tendency of all our proceedings, both in the diſtribution of tracts, *in village preachings*, and in Sunday Schools, is to call off the attention of the lower orders of the people from political ſubjects; and this effect has been produced in a very remarkable and extenſive degree. We give to the public mind a new object, which occupies their attention.—When the anxieties of a poor man are directed towards his future and everlaſting concerns, he ceaſes to be a politician; he forſakes the public-houſe, and his mind receives a new bias: and ſhould it happen that any one of the teachers ſhould ever ſo far forget his duty as to introduce political ſubjects, he would immediately be diſmiſſed by the ſociety with which he is connected. And I am well perſuaded, that one cauſe of the tranquillity of the poor, which diſtinguiſhes the preſent day from thoſe ſcenes of diſorder, and principles of diſorganization which prevailed ſeven years ago, is to be traced to the exertions to which I have referred; whereby their minds become occupied with other ſubjects, and their anxieties employed in a new direction. This rapid ſketch of our Society, its object, meaſures,

ſures, and effects, will probably entertain your reflections in a leiſure hour, and I have therefore ſatisfaction in communicating it. We are proceeding in our work with the growing conviction, that the diffuſion of the pure principles of Chriſtianity increaſes in the ſame proportion the happineſs and the uſefulneſs of our fellow-creatures; it makes good huſbands, and fathers, and maſters; good children, and ſervants; good magiſtrates and ſubjects: and whenever theſe principles become univerſal this diſordered world will exhibit a ſcene of peace and harmony, unknown before. We therefore proceed with our object in view, regretting that it ſhould be the ſubject of calumny and reproach, and willing always to give an explanation to thoſe who ſeek; in the mean time we are conſoled by the conſciouſneſs of the rectitude of our motives, the uſefulneſs of our exertions, and the hope of HIS approbation, from whoſe lips we ſhall ſhortly receive our unalterable deſtiny. I am, Sir, with much reſpect,

Your faithful and obedient ſervant,

JOSEPH HARDCASTLE.

P. S. The Eſſay on the authenticity of the New Teſtament, referred to in the Report concerning France, was written by a Director of the Miſſionary Society, and publiſhed in the Engliſh language with a view to invite the obſervations of religious and literary men, in order to its improvement; conſiderable corrections have in conſequence been introduced, and with theſe it is now under tranſlation into the French and Italian languages. It is a work of very conſiderable merit, and well adapted to the peruſal of thoſe who are not well grounded in this important point: it is alſo a very deſirable work to put into the hands of young perſons who are likely to fill reſpectable ſtations in ſociety, as having a tendency to preſerve their minds from the infectious principles of infidelity and irreligion, which ſo generally prevail. If Mr. ****** would wiſh to have a corrected copy of this work, J. H. will with pleaſure ſend him one.

MISSIONARY SOCIETY.

REPORT *concerning the State of* RELIGION *in* FRANCE.

THE Members compoſing the Deputation formed by the Directors of the Miſſionary Society, for the purpoſe of viſiting France, in order to the publication of the New Teſtament, and the Eſſay on its Divine Authority; and alſo to procure ſuch information of the actual ſtate of religion in that country as may aſſiſt the Society to form a diſcreet judgment reſpecting the moſt eligible means of promoting the intereſts of pure Chriſtianity therein, have the ſatisfaction to ſubmit to them the proceſs and reſult of their Miſſion.

They deem it, however, incumbent on them, in the firſt place, to record their grateful teſtimony to the goodneſs of God, not only for their ſafe preſervation, but alſo for having proſpered their way by preparing and diſpoſing ſuitable inſtruments to promote their object, whoſe friendſhip has proved of conſiderable advantage; particularly, as it has been the medium of introducing them to perſons of reſpectable ſtation and influence, who have received them with cordiality, highly approved the benevolence and utility of their deſign, greatly encouraged them by aſſurances of its probable ſucceſs, and their co-operation to promote it.

Bearing

Bearing on their minds the immediate object of their miſſion, which was the Tranſlation of the Eſſay, and its circulation with the New Teſtament through France, they have taken meaſures for its accompliſhment; and have the pleaſure to inform the Directors, that they have ſucceeded beyond their expectations. It will afford them ſatisfaction to learn, that God has graciouſly diſpoſed the heart of a reſpectable member of the legiſlative aſſembly to take a lively intereſt in our cauſe; in conſequence of which he voluntarily offered his ſervices to tranſlate the Eſſay; and is now aſſiduouſly engaged therein, receiving, according to his own declaration, increaſing edification as he proceeds. The Society, we believe, may calculate on the future ſervices of this gentleman, in any proper meaſures to promote the Proteſtant cauſe; and he feels ſo much animated by the account of the deſign and proceedings of our inſtitution, as to have formed the intention of being preſent at our next annual ſolemnities.

But it is not in the French language only that the Society is likely to be inſtrumental in the circulation of the New Teſtament and of the Eſſay:—it is highly probable, that at the preſent moment the latter is under tranſlation into the Italian language, by another individual, whom God has raiſed up and filled with zeal againſt the errors of the Popiſh Communion. The Directors will learn with pleaſure, that an Italian Biſhop has expreſſed his diſintereſted deſire to ſerve their cauſe in this way; and it waits only their own determination to give full effect to his zealous diſpoſition. This dignitary of the Romiſh See, in the early periods of the revolution, directed his enlightened efforts againſt the pretenſions of the Papacy, and for three years ſuffered impriſonment, as well as the loſs of his worldly ſubſtance. Feeling ſtrongly on account of the abominations of Popery, he appears ready to lend his utmoſt aſſiſtance to diffuſe the purer principles of the Proteſtant faith.

Another member of the legiſlative body, a zealous Proteſtant, and who appears eminently devoted to the Lord Jeſus Chriſt, entered moſt cordially into our views. He lamented the want of faithful and zealous miniſters; and on our expreſſing a hope that our Society might be diſpoſed to educate ſome truly devoted and zealous young men for the exerciſe of the miniſtry in France, ſaid, "That he thought he could find out, in the ſouth, ſix young men, truly devoted and ſpiritual, whom he would ſend over to England, to be trained up there for the ſervice of the Proteſtants in France;" and he waits the direction of the Society for the accompliſhment of this purpoſe.

The reſolution of the Society was limited to the New Teſtament; becauſe, it was concluded that the addition of the Old, would occaſion an inconvenient expenditure of its funds, it being underſtood that they were to be diſtributed gratuitouſly: but on this ſubject, as well as others, the minds of the deputation were every day receiving more juſt and comprehenſive information; and they have now the ſatisfaction to ſay, that the Directors are likely to have the opportunity of printing and circulating the whole Scriptures, as well as the Eſſay, and other Proteſtant works, to a very great extent, without any eventual expence to the Society: and although we would not too ſtrongly indulge this expectation; yet, the following circumſtance, among others, may in ſome degree encourage it.

In Paris, it required a ſearch among the bookſellers, of four days, to find a ſingle Bible:—we fear this is alſo the awful ſituation of the greater part of France, and other countries formerly connected with the See of Rome.

The report of an intention to publiſh it, produced an application from one bookſeller, for 1500 copies; and we found on calculation, that the ſale of 5000 copies on his terms, would leave ſome advantage to the Society.—This bookſeller being a Catholic, it was ſuppoſed, that he might be inquiring for their edition of the Scriptures; but he ſtated, that it was the Proteſtant Scriptures that he wanted, and for the purpoſe of ſelling them to the Catholics, who were eager to procure them, in preference to their own.

That the Directors may form a judgment, as to the probable extent in which the Scriptures, and the works of the beſt Proteſtant authors may be circulated, it may be neceſſary to ſtate to them the information received from a gentleman who was formerly in one of the higheſt departments of ſtate in Sardinia. Prompted by his approbation of the object, and deſirous to promote its ſucceſs, he communicated the following intelligence:—That in Piedmont, and other Popiſh countries, the Bible was prohibited, under the penalty of eternal damnation; but that ſince their union with France, Proteſtantiſm is not only tolerated, but its worſhip is public; and that the benevolent views of the Society would meet with the greateſt ſucceſs, if proſecuted with order and wiſdom. In Piedmont, and eſpecially at Turin, there are a conſiderable number of Genevans who would aſſiſt it, as well as moſt of the literary characters of the country. Beſides books, he recommends, that well-inſtructed, prudent, and diſcerning Miſſionaries be ſent. There will be an equal opportunity of ſpreading inſtruction into the Ciſalpine republic; and from thence into Tuſcany. Books and Miſſionaries would alſo, he ſtates, be received with enthuſiaſm at Naples; and this would prepare the way to Rome itſelf. Without entering into further detail of the plan which he ſuggeſts, the directors will perceive the immenſe ſcope which Divine Providence has prepared for the exertions of Chriſtian benevolence, in the cauſe of the bleſſed Redeemer: indeed, the moral effects produced over a very extenſive and populous part of Europe, by the late conflict of the nations, are ſo evident and important, as not to be overloooked without impiety; and the facilities for the introduction of the Goſpel, are ſo greatly increaſed, as to invite, and even demand, the earneſt prayers and unwearied efforts of the diſciples of Chriſt, to improve to the utmoſt ſo intereſting a diſpenſation. It is extremely manifeſt, that a wide door is opened for the Goſpel; and it will be a great privilege and honour, if the Miſſionary Society ſhould, in any degree, become inſtrumental in making it an effectual one. The operations of Divine Providence, in rendering the Political convulſions of the world ſubſervient to his ſuperior plan of wiſdom and grace, in relation to the kingdom of the Meſſiah, has ſeldom been more apparent than in the public events which have lately occurred; yet, it is not by great political arrangements only, but alſo by moral impreſſions upon the minds of thoſe whoſe authority controuls the affairs of nations, that the duty of Chriſtian ſocieties is pointed out and enforced. This obſervation admits of an appropriate application.

The Proteſtant cauſe is conſidered by the preſent government of France to be favourable to its ſtability: the apprehenſion of danger is from the party attached to Popery; the government, therefore, is on its guard with reſpect to the latter, but is well diſpoſed to the former: this is demonſtrated by its appointments to ſtations of political importance, or to offices of magiſtracy. An occurrence which happened on the return of the deputation,

putation, will illuſtrate this remark. They had been informed that, in one of the departments through which they had to paſs, there were a number of their Proteſtant brethren deſtitute of a paſtor: conceiving it to be their duty to viſit them, in order to rouſe and animate them, they ſtaid for one day in that diſtrict. The uſeful friend who accompanied them, being acquainted with the prefect, called on him, and informed him of their deſign in coming to France: this great officer entered with much zeal into the ſubject, highly approved of the meaſure, ſtrongly recommended the Proteſtants to exert themſelves, and promiſed them a church and a houſe, both well repaired, for the uſe of the miniſter whom they might get appointed. This circumſtance being made known to two of the Proteſtants reſiding there, whoſe minds had previouſly been filled with gloomy apprehenſions as to the ſtate of religion, it had ſuch an enlivening influence upon them, as to induce them to pledge themſelves to furniſh a very liberal ſupport to any Proteſtant miniſter who would ſettle among them; and they expreſſed their undoubting perſuaſion, that the church would ſoon be filled with ſuch Catholics as would willingly contribute to the ſupport of a Proteſtant miniſtry. This laſt ſentiment, which is of very great importance, appears to be well founded. It is highly probable, that an energetic miniſtry, in which the great principles of the Goſpel ſhould be powerfully inculcated, would be numerouſly attended by the Catholics in various, if not in all parts of France. Indeed, the religion of Rome, unſupported by extenſive funds, and deſtitute of civil power, ſeems faſt verging towards its fall: the activity of its prieſts, who, by writings and other means, are endeavouring to revive its intereſts, may, however, ſucceed, if no proper attempts are made to introduce into its place a purer ſyſtem; becauſe the intellectual principle in man, conſcious of its immortal deſtiny, feels the neceſſity of ſome religion whereon its anxieties may repoſe; and will therefore lean upon a falſe one in the abſence of the true. This anxious feeling of the mind after the true religion, ſeems to be increaſing in France. Diſguſted with the ſuperſtitions of Popery, they betook themſelves to the principles of infidelity, and have proved *them* to be inſufficient for their happineſs, as well as pernicious in their tendency. The day of infidelity and of ſuperſtition is cloſing; and, as ſoon as the Sun of Righteouſneſs ariſes, they will be chaſed into eternal darkneſs, their native region. It may be added alſo, that the Proteſtant religion would be ſupported by a conſiderable portion of the people, who, being friendly to the principles of civil liberty, conceive that a natural alliance ſubſiſts between theſe, whilſt that of the Papal is ſuppoſed to be in hoſtility thereto. This is therefore that political and moral ſtate of things in France and its dependencies, which the Directors will probably conſider as a diſtinguiſhing character of a diſpenſation favourable to the intereſt of true religion; and therefore deſigned to be a ſignal to Chriſtians, and eſpecially to Chriſtian ſocieties, in order to engage their utmoſt energies to improve it.

The Members of the Deputation now proceed to ſtate, that God has been pleaſed to render their viſit to France the occaſion of exciting already a very conſiderable impulſe in the minds of many in favour of genuine Chriſtianity. The objects of the inſtitution, and the diſintereſted philanthropy, to which they attributed their viſit, had a powerful effect on them, and awakened a train of ideas which were either entirely new, or had long lain dormant in their minds. They ſoon formed the project of communi-

cating their views and feelings to others; and we believe that, at this time, a correſpondence is opening with the Proteſtants in every part of France, with a view to form a general and uſeful organization of the whole body, in order to revive the long-perſecuted intereſts of true religion, and extend them on every ſide; but they feel their need of the advice and aſſiſtance of the Society in the commencement of their efforts; and are diſpoſed, in return, to co-operate in all the meaſures which may be recommended as likely to promote our great object. What theſe meaſures ought to be, becomes therefore an important ſubject to be conſidered. Probably the Directors will coincide in the conviction which this viſit to France has produced in our own minds.—That, depending on the bleſſing of God, the Bible, and an Evangelical Miniſtry, are the principal things requiſite to promote the cauſe of the Redeemer in that country; and it will probably be the diſtinguiſhed honour of the Miſſionary Society to be the means of diſtributing the word of God, in a very extenſive degree, through France and its dependencies, which appear to be now nearly deſtitute thereof: and this one circumſtance will impreſs upon it a character of uſefulneſs, which will afford to the mind a ſource of perpetual joy and thankſgiving. It is alſo hoped, that it will be in their power to find out and recommend to the Brethren in France, ſome miniſters, whoſe knowledge of the peculiar doctrines of the Goſpel, and experience of their power, may fit them for eminent uſefulneſs; but ſo great is the want of ſuitable miniſters in theſe populous and extenſive regions, that, without an interpoſition of Providence in a way at preſent unknown, there muſt long remain a great deficiency in this reſpect. To lay the foundation of ſupplying this, as far as circumſtances permit, it may probably be of eſſential ſervice to ſelect a few young men of the French nation, whoſe hearts may be inclined to the ſervice of God, for the purpoſe of giving them ſuch full and appropriate inſtructions as may fit them for the Chriſtian miniſtry in their own country. It appears, moreover, to be a matter of great importance, that a member of the Society, or a friend in cloſe connexion with it, ſhould reſide in Paris, for the exerciſe of his miniſtry, among the Proteſtants there; whoſe number is eſtimated at from 30 to 40,000; and who it is feared, are deplorably ignorant, as to the nature and effects of the religion which they profeſs. It may be neceſſary, in the firſt inſtance, to conduct the ſervice in the Engliſh language; but the principal deſign is, to preach eventually in that of the French; not only to Proteſtants, but to Catholics alſo. This meaſure appeared ſo important in its nature, ſo honourable to the Society, and ſo eſſential in various views to the intereſts of religion throughout France, that the perſuaſion has been indulged, that the friends of the Society in England would cheerfully extend their liberal aid to ſupport it: and on this ground, the Members of the Deputation have inſtituted an enquiry concerning the price of one of the churches, well adapted for this purpoſe; the reſult of which, we expect very ſhortly to lay before the directors.

Another means for promoting the ſucceſs of the Goſpel in France, we conceive would be the circulation of various Proteſtant works, explaining and impreſſing the leading principles, and beneficial effects of Chriſtianity; and eſpecially by a publication of the nature of the Evangelical Magazine; the profits whereof ſhould be applied to the relief of the Widows of Proteſtant Miniſters in that country; or to the education of young men for the miniſtry;

miniſtry; as may appear beſt. On theſe grounds the adoption of the following Reſolutions is recommended to the Directors:—

1. That the meaſures already taken for the tranſlation of the Eſſay, and its circulation by ſale, as well as the printing and ſale of the New Teſtament be confirmed.

   N. B. 2000 of each are ordered; the coſt of which will be about 115*l.*

2. That the Committee be authorized to direct the following books to be printed and circulated by ſale, for account of the Miſſionary Society; *viz.*

	£.	s.	d.
5000 Bibles and Teſtaments, which will coſt about	625	0	0
5000 Watts's 1ſt Catechiſms, which will coſt about	8	0	0
5000 Ditto 2d ditto - - -	20	0	0
5000 Aſſembly's Catechiſms - - -	25	0	0
4000 New Teſtaments in the Italian language -	100	0	0
2000 Of the Eſſay ditto -	70	0	0
	848	0	0

3. That a Committee be formed for taking into conſideration the beſt means by which a periodical publication, ſimilar to the Evangelical Magazine, could be formed and conducted in France.
4. That an application be made for ſix ſuitable perſons to be ſent over to England, to receive inſtructions under the patronage of our Society, with a view to the exerciſe of the Proteſtant Miniſtry in France.
5. That an Addreſs from our Society to the Proteſtants in France, tending to call forth their exertions in the cauſe of the Redeemer, be formed by the Committee of Correſpondence.
6. That the Rev. Samuel Tracy be appointed the Agent of our Society in Paris, for ſix months to come; and that he be conſidered as having acted in that capacity from the commencement of his arrival in that city.

(Signed by order of the Committee.)

The Scotch Episcopacy.

TO THE EDITOR.

Sir,

WHEN I firſt met with the letter of your Edinburgh Correſpondent, in your number for January laſt, I thought I ſhould have only him to contend with; and as he appeared only by the ſignature of A. B. and his attack was an unprovoked one upon all the Engliſh clergymen in this part of the kingdom, I gave it ſuch an anſwer as in my opinion it deſerved. But now, when a biſhop, the venerable Biſhop Skinner, gravely takes up his pen, and occupies no leſs than ſix pages of your work, in examining, diſſecting, and miſconſtruing my performance, I muſt hold a different language; and treat him with all the reſpect due to his exalted character. I do not mean to argue with the biſhop upon all the ſubjects he has choſen to mention, becauſe ſome parts of his letter are unneceſſary to dwell upon, and I do not wiſh to take up your attention needleſsly; and becauſe there are other parts, wherein he ſeems to me to be fully as angry as I was with

A. B.: and with him (the biſhop) I mean to keep my good humour. Some things, however, I muſt take leave to notice, even at the hazard of incurring his farther diſpleaſure. In the firſt place, the biſhop deſires to know, what I mean by the words *congregations of their own persuasion?* That a man of his undiſputed knowledge, would be at a loſs for the meaning of that phraſe, I own I did not expect. However, I ſhall endeavour to explain it; not becauſe I think it difficult to be underſtood, but to ſhow that it is not ſo. In order to this, I muſt look back for a moment to the hiſtory of former times. When epiſcopacy was the lawful eſtabliſhment of Scotland, and princes of the Stewart family occupied the throne, the loyalty of the Scottiſh clergy was perfectly unimpeachable. But when King James the ſecond of England had, by his arbitrary and unlawful meaſures, attempted to overthrow the conſtitution; when he had deſerted his poſt, and abdicated the throne; the eſtates of the kingdom found it neceſſary, to have the vacant throne occupied by a monarch more likely to ſupport the laws of the land, and reign in a manner better adapted to the order and good government of the realm. Such a monarch they looked for in the Princeſs Mary, the next proteſtant heireſs of the crown: but ſhe being a married woman, and conſequently unable by the law of England to act in her own perſon, it was judged neceſſary to aſſociate her huſband the Prince of Orange with her in the government. To him and to her therefore all the ſubjects of the kingdom were required to ſwear allegiance. And this is what I have ſaid the Scottiſh biſhops refuſed to do. And I again aver, that the Scottiſh biſhops did actually refuſe to ſwear allegiance to King William and his Queen, and by that refuſal obtained the title of Non-Jurors. Of this the preſbyterians availing themſelves, immediately took the oaths required by law; which made King William their friend, and procured them a legal eſtabliſhment in Scotland. Some of the inhabitants of Scotland, however, who had taken the oaths, but were ſtill warmly attached to the epiſcopal perſuaſion and the Engliſh liturgy, did obtain leave to build chapels, wherein divine ſervice ſhould be performed, according to the rites of the Church of England, by miniſters who would give that proof of loyalty to the King and ſubmiſſion to the laws, which the Scottiſh epiſcopal clergy had UNANIMOUSLY REFUSED. Chapels were accordingly erected, and miniſters, ordained in England by Engliſh biſhops, were ſent to officiate in thoſe chapels. Now, Sir, the people at whoſe expence and for whoſe accommodation thoſe chapels were built, and thoſe who now frequent them, I call congregations of the ſame perſuaſion with the miniſters officiating there. I think the biſhop will not deny that his predeceſſors in office did refuſe to ſwear allegiance to King William, and that in conſequence of that refuſal, they were not tolerated, even in Dr. Johnſon's very limited ſenſe of toleration; but forbidden to exerciſe their functions in any way, under very ſevere penalties. But the Scottiſh biſhops of the preſent day are, it ſeems, become perfectly loyal. "They pray for the King, in the very words of the Engliſh Liturgy." I am inclined to believe this, becauſe Biſhop Skinner ſays it, and perfectly unwilling to retort the epithets *falſe* and *malicious*, of which he has been ſo liberal to me. But as he has been ſo many years in the miniſtry, he muſt ſurely remember the time, when neither he "nor any of thoſe with whom he was officially connected," did pray for the King, by name, in the words of any Liturgy whatſoever. And he muſt be equally ſenſible, that the practice did not begin in the church of which he is ſo diſtinguiſhed a miniſter,

niſter, while there was a ſeedling of the Stewart family remaining, except a Romiſh prieſt. I am unwilling to purſue this ſubject any farther: but I muſt contradict an inſinuation of the biſhops, that the Engliſh clergy ſwear allegiance, *only* in return for ſplendid privileges and great emoluments.—We, Sir, as ſubjects of the ſtate, and protected by its laws, feel ourſelves bound to obey thoſe laws: and therefore we give the moſt unequivocal proof of our loyalty, by appealing to our Maker to atteſt the ſincerity with which we profeſs our *ſubjection to the powers that be*. We have as yet no inſtance of any biſhop or preſbyter of the Scottiſh epiſcopal church, having given this proof. Even the worthy biſhop who is ſo much offended at having his loyalty ſuſpected, has not hitherto taken this ſhort and effectual method of removing ſuſpicion from his character on that topic.

With regard to the Liturgy which the biſhop uſes in his own chapel, I am free to own my inability to judge: but I have ſeen a Liturgy, ſaid to be that of the Epiſcopal Church of Scotland,* containing uſages, and tacitly implying doctrines, to which I could not conſcientiouſly ſubſcribe; becauſe I diſapprove the one, and do not believe the other. And I ſuppoſe the biſhop would think me no deſirable acquiſition to his Church, if he thought me capable of ſuch baſeneſs, as to addreſs my Creator in language which my conſcience muſt diſapprove. On this ground, therefore, we muſt remain diſtinct: yet I deſire to live in charity with him and all the paſtors and members of his Church; nor will I accuſe their whole body for the errors or crimes of one individual. But when a member of that or any other body, ſteps forth a volunteer, uncalled, to accuſe the whole number of the Engliſh Clergy in this country, calling them intruders and depredators, I hope the biſhop will not blame me, if I treat ſuch accuſer as his impertinence deſerves. But if any thing I have now ſaid, deſerves ſo much attention as to make the biſhop reſume his pen, I hope he will ſee, and be ſo candid as to own, that I have treated him and his brethren of the non-juring perſuaſion, with the decency of a Chriſtian, and the good manners of a gentleman: characters which I truſt will ever diſtinguiſh the productions of

AN ENGLISH CLERGYMAN.

Nov. 10, 1802.

CLERICAL RESIDENCE AND OBSERVANCE OF THE SABBATH.

TO THE EDITOR.

SIR,

AS that very learned and able lawyer, Sir William Scott, has promiſed to bring again into parliament his bill reſpecting the non-reſidence of the Clergy; and as it has, moreover, been ſaid to be in contemplation to increaſe the number of churches and chapels in ſome of the populous diſtricts of the kingdom; I beg leave to avail myſelf of the extenſive circu-

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* This is the Liturgy uſed by the biſhop to whom I alluded in my laſt; and I have the authority of a preſbyter of the Epiſcopal Church of Scotland, for ſaying, that it never was authoriſed by King Charles the firſt, or any other King.

lation of your miſcellany, by ſuggeſting a few hints on a kindred ſubject of no ſmall importance.

In the ſubſiſtence of our eccleſiaſtical conſtitution is neceſſarily involved the ſupport of that which is civil. And unleſs the lower orders of our fellow-ſubjects, who chiefly compoſe the great maſs of the people, are kept firm in their attachment to the church; we have little reaſon to expect, that they will long continue to have any predilection for kingly government. On the contrary, it is highly probable, that their minds will be gradually ſeduced, through the plauſible inſinuations of our internal enemies, to an adoption of republican principles. An increaſe, therefore, of places ſet apart to the public worſhip of God in thoſe pariſhes, where the inhabitants are very numerous, deſerves to be conſidered as a prudential meaſure, that is in ſome degree adapted to the purpoſe of counteracting the political evil, which is the juſt object of our apprehenſion.

But what, if ſuch new-built churches and chapels ſhould not be duly frequented by worſhippers? What, if thoſe in particular, who conſtitute the loweſt and largeſt claſs of inhabitants, ſhould in general neglect, after that the charm of novelty has loſt its attractive influence, to enter within the doors of God's holy habitation? Will it be really worth while, at a time when our public burthens are ſo extremely heavy and diſtreſſing, to ſubject the nation to ſo enormous an expence, as will, in conſequence of carrying this meaſure into complete execution, be neceſſarily incurred? Aſſuredly, this is a ſubject of capital importance, that requires a deep and deliberate inveſtigation.

It is frequently aſſerted by perſons, who are far advanced in years, that the ſabbath was obſerved in the days of their youth with much greater ſolemnity and univerſality, than it is at preſent. But what could have been the cauſes of this unhappy viciſſitude? Among a variety, which offer themſelves to our conſideration, I will be bold to aſſign one, that is capable of a remedy; viz. the want of accommodation for the common people in our places of public worſhip. In proof of my aſſertion, I only deſire my reader to contemplate the internal arrangement of thoſe ſacred edifices. Will he not moſt frequently find, and eſpecially in our cities and manufacturing towns, that, contrary to ancient cuſtom, the areas are covered by inſulated pews appropriated to the rich, who are ſeldom preſent; while all others are driven to ſituations, where they cannot diſtinctly hear the words of the preacher; where they cannot kneel, but on the cold paving-ſtones of the narrow aiſles; and where they can rarely be furniſhed with any means of relieving the bodily fatigue, which ariſes from ſtanding perpetually in an erect attitude? The conſequence is,—they ſee themſelves treated with contempt; they feel it: they complain of it; and by the want of that accommodation, which their anceſtors enjoyed, they are inſtigated either to ſpend the Lord's day in profaneneſs and diſſipation, or flock to the meeting-houſes of methodiſts and diſſenters. On the principles, however of our holy religion, we may authoritatively aſk, Why ſhould ſo odious a partiality be diſplayed in the temple of God, where the Bible ſets all on a level before the footſtool of Him, their common creator and benefactor? Or, how dare we to pay homage in His preſence to wealth, equipage, pomp, and ſecular greatneſs? But, ſetting aſide every religious conſideration, we may farther aſk, Will it not be an act of the ſoundeſt wiſdom, founded on *political* principles, to do all that we can in theſe ſeditious times to conciliate the affections of the poor, who form the broad

broad baſe of the ſocial pyramid, and to rivet them firmly to our conſtitution both in church and ſtate?

All that I have advanced on this intereſting ſubject, is corroborated by the following extract of a letter from Mr. Arthur Young to the Honourable Mr. Wilberforce, which has appeared in many of our public prints, on the preſent internal ſtate of our churches:—"It has afforded a ſubject of melancholy reflection, to ſee their whole ſpace occupied by pews, to which the poor have no admittance; the ailes in many being ſo narrow, as to contain very few people, and none commodiouſly. A ſtranger would think, that our churches were built only for the rich. Under ſuch an arrangement, where are the lower claſſes to hear the word of God?—that goſpel, which, in our Saviour's time on earth, was preached more particularly to the poor?"

Let us learn prudence from thoſe, who preſide over the methodiſtic and diſſenting congregations. For, though in their modern tabernacles and meeting-houſes they admit pews, as a neceſſary indulgence to ſome, who would not otherwiſe attend; yet they ſtudy to provide an ample accommodation for the poor in the central parts of the area. And it is a known fact, that a benevolent attention to the removal of the evil which I now deplore, not long ago diſpoſed the hearts of certain pious and opulent perſons to be at the expence of furniſhing a place of divine worſhip *without pews*, for the lower claſſes of the community in the city of Bath; which has therefore been denominated a FREE-CHURCH.

If three parts of our nation diſſented by principle from our eſtabliſhed church; what would be the political ſituation of the fourth? But, how thin is the partition, that divides between a profeſſed diſſenter, and an habitual abſenter! How much, therefore, does it behove us to make the moſt ſtrenuous efforts in guarding againſt a miſchief of awful magnitude, and in *encouraging* our people to give a regular attendance at the houſe of God! For every man, who is truly religious, will be a faithful ſubject of the realm; and he, who feareth God, will always honour the King.

I am, Sir, &c.

THE CHURCHMAN'S REMEMBRANCER.

MR. EDITOR,

THE deſign ſet forth in the following paper being undertaken in defence of our primitive eſtabliſhment, and conſidered by many judicious men well calculated to do good ſervice to her cauſe, a hope has been entertained that it would not be deemed unworthy of a place in the Anti-Jacobin; the principles of that excellent publication being preciſely thoſe upon which it will be conducted. Should it meet your approbation, an early inſertion will much oblige your conſtant readers,

THE EDITORS.

PROSPECTUS.

IF a ſpirit of deep ſleep had not produced amongſt the members of the eſtabliſhment an almoſt univerſal apathy to the intereſts of religion, it would be impertinent to obſerve, that, as well from within as from without, the Church is at this time moſt violently beſet, and that, unleſs the imminence of her danger ſhould call forth ſpeedily extraordinary exertions in their defence,

fence, the triumph of her adverſaries muſt be compleat, and their corrupt imaginations muſt again extinguiſh the pure light of Revelation.

There are not wanting indeed, amidſt the prevailing indifference, illuſtrious examples of well affected zeal and great ability, manfully ſtanding forward to maintain her cauſe. Amongſt the ſons our holy mother hath brought up, many are to be found, who, with true filial piety, participate in her afflictions, are careſſing her with increaſing tenderneſs, as they perceive her enemies to gather ſtrength, and with unwearied aſſiduity are endeavouring to bind up every wound ſhe receives as ſoon as it is inflicted.

But her efficient ſupporters, alas! bear no proportion to thoſe who are conſpiring her deſtruction, and therefore it can be no diſparagement to their ſeaſonable and very beneficial endeavours to acknowledge, that further ſuccour is neceſſary beyond that which they are competent to ſupply, and to bring to her relief as many powerful auxiliaries as it is poſſible to procure.

Theſe conſiderations have induced a few obſcure individuals, who eſtimate their membership of the Church of England as the moſt valuable privilege they enjoy, to aſſociate themſelves for the purpoſe of re-editing as many of thoſe unanſwerable vindications formerly written in her defence, as may appear applicable to the exigencies of her preſent critical ſituation, and thus thoroughly to furniſh thoſe, now carrying on the ſame glorious conteſt, with weapons already proved to be mighty through God, to bring to a ſucceſsful iſſue the warfare in which ſhe is engaged; the adverſaries to be withſtood being no other than the ſpawn of that generation of vipers, which the experienced veterans of times paſt ſo effectually ſubdued, and the bitter words they utter, and by which they hope to prevail, being but a repetition of the rebuke and blaſphemy which theſe our Engliſh worthies ſo completely put to ſilence, revived again, under the hope and expectation that their deciſive refutations are now either periſhed or forgotten.

To thoſe who are acquainted with the great names of Dr. Hicks and Mr. Jones, men famous in their generation, it will be a ſufficient recommendation of the work here propoſed, that both of them planned and engaged in the execution of ſimilar deſigns; and thoſe who have examined the Bibliothica Scriptorum Eccleſiæ Anglicanæ, collected under the ſuperintendance of the former, or the ſcholar armed, the very valuable compilation of the latter, will regret that what was begun with ſo much ability was not proſecuted with vigour.

Such is the ſenſation moſt heartily entertained by thoſe who now propoſe to revive the work which the perſons above ſpecified, for want of due encouragement, were obliged to diſcontinue; and though all pretenſions to that extenſive knowledge of the writings of our old divines to which they had attained, or to that judgment in ſelection which they have diſplayed, are by the preſent conductors moſt explicitly renounced, yet is it hoped that the publication will not be altogether unworthy of the clergy's patronage, or wholly unproductive of benefit to the church. And this hope is the more confidently indulged, as they are far from relying entirely upon their own abilities for the ſupply of their publication, but promiſe themſelves the communications of all thoſe who are hearty in the cauſe of our primitive eſtabliſhment, and are acquainted with any neglected treatiſes of her ancient advocates, which may now be ſeaſonably reproduced in her defence. But, whilſt thus inviting others to communicate their reſearches, from an anxiety that no one uſeful treatiſe may continue in obſcurity,

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they think it but juſtice to declare that they are by no means unprovided themſelves, but have in their treaſures a good ſtore of things, both new and old, ready to bring forward, and admirably adapted to meet the neceſſities of the time.

The moſt urgent of thoſe neceſſities they conceive to exiſt not without, but within, the Church; her greateſt enemies being, as they always have been, thoſe of her own houſehold. Thoſe modern puritans, as they are moſt happily denominated, who, "though they eat at the table," are "daily miſtaking her words," "laying to her charge continually things that ſhe knows not," and "lifting up their heel againſt her." To detect, therefore, their miſrepreſentations is an object which the conductors of the work here propoſed, will have at all times more eſpecially before them; and any thing tending to illuſtrate what conſtruction was put upon our Liturgy and Articles, either by thoſe who compoſed them before Queen Mary's perſecution, or by thoſe who reviſed, reſtored, and interpreted them in the ſucceeding reigns, will be a moſt welcome contribution; as, from the many ſpecimens already in their poſſeſſion, the conductors are ſatisfied that our Church cannot adminiſter to her ſons a more effectual antidote to that ſtimulating noſtrum of our preſent empirics in divinity, the imputation of Calviniſm now attempted to be faſtened upon her, than by a full expoſure of the teſtimonies of thoſe who either drew up or reviſed thoſe forms of ſound words, on which the imputation is founded. And they the rather make theſe her internal injuries the objects of their ſolicitude, becauſe they are perſuaded that ſhe will never fall but by treachery: that ſome friend or companion muſt betray her into the hand of the heathens, or they will imagine ſuch a device as they are not able to perform.

In one particular the preſent will differ from former publications of this deſcription; that the treatiſes will be publiſhed ſeparately; though there will be a title page printed to prefix to them, when a ſufficient number are in circulation to compoſe a volume; and poſſibly an index may be ſubjoined.

Thoſe inclined to favour the deſign, will pleaſe to ſend their directions to Mr. Whittle, Anti-Jacobin Office, Southampton-ſtreet, Strand; Meſſrs. Rivingtons, St. Paul's Church Yard; or Mr. Harding, at the Crown and Mitre, Pall Mall.

The Blagdon Controversy.

TO THE EDITOR.

Sir,

YOUR zeal in ſupport of our eſtabliſhments in Church and State has gained you many admirers, and the ſucceſs of your publication is no unfavourable ſymptom of the religion and loyalty which even in theſe degenerate days animate the boſoms of Engliſhmen. This zeal and ſucceſs however expoſe you to the artifices of deſigning men, who wiſh to avail themſelves of your popularity in accompliſhing objects diametrically oppoſite to your intentions. An entire ſtranger as you muſt be to the characters of many of your correſpondents, no ſagacity can always ſupply the want of that information which ariſes from local circumſtances and perſonal acquaintance.

quaintance. I mean not therefore to call your penetration or judgment in queſtion when I aſſert that you have been impoſed upon by the principal movers and abettors of the Blagdon Controverſy.

In your excellent Review of "the Life of Hannah More," you gave it as your opinion that Mr. Bere's ſentiments of that work coincided with your own. In your Appendix to Vol. 13th, you ſay that "we have now authority to affirm that Mr. Bere's opinion of the life of Hannah More is ſimilar to that expreſſed by ourſelves; that he never ſaw nor heard a line of that book till it was ſent him printed from the printer's. We are given to underſtand too, that no kind of intercourſe between Mr. Bere and the reputed author of that work has taken place ſince its publication; nor is any farther intercourſe likely to take place between two men whoſe ſentiments are ſo diametrically oppoſite on ſeveral points of religion and politics."—Now if this be really the caſe, why does not Mr. Bere openly avow it, and authoriſe you to publiſh it with his name? For I think you will deem it neceſſary when you know, what is a matter of notoriety here and cannot be diſproved, that for many years particular habits of intimacy have ſubſiſted between him and the Rev. Wm. Shaw, Rector of Chelvey, the reputed author of "the Life of Hannah More;" that during the carrying on of the Controverſy, and till the publication of the work which you have juſtly reprobated, Mr. Shaw was for weeks together an inmate of Blagdon parſonage; that frequent meetings were held at Blagdon and Axbridge by Mr. Shaw, Mr. Bere, and the Rev. Mr. Croſſe, an active partizan of Mr. Bere's; and it was evident to all the neighbourhood that they acted in concert. After ſo great and ſo long an intimacy, it is not a little apparent coldneſs between Mr. Shaw and Mr. Bere, it is not the withdrawing as Mr. Croſſe has done into a diſtant part of the kingdom, that will ſatisfy thoſe who are acquainted with their former habits, that there does not ſtill ſubſiſt a "congeniality of principle" in theſe two gentlemen, with the author of the Life of Hannah More: ſome more unequivocal proof is required, and the authority in your poſſeſſion muſt be ſtrong indeed to remove ſuſpicion ſo juſtly incurred; if you are convinced that it is ſufficient for the purpoſe, you will confer a favour on the parties concerned by making it public.

There is another circumſtance in the ſame article in your Appendix which confirms my opinion that improper means are uſed to prejudice you againſt thoſe who are friends to Mrs. H. More and her ſchools. The account you give of the Rev. T. Drewitt, curate of Chedder, is ſo very incorrect, that your information muſt have been derived from ſome enemy who, by abuſing your confidence, has made you inſtrumental in accompliſhing the object of his own malice. I have read a little pamphlet, publiſhed by Mr. Drewitt, being an anſwer to the queſtion, "Why are you a Churchman?" and alſo one entitled, "A call for union amongſt members of the Eſtabliſhment;" both of which prove the writer to be a true ſon of the Church of England. My engagements frequently lead me to Chedder, where I learn from the inhabitants that they have an active and exemplary curate, that their church is well attended, and that the few methodiſts in the pariſh ſeldom go thither; that their curate takes four or five pupils, none of which anſwer the deſcription you have given. On examining the pamphlets which you have attributed to Mr. Drewitt, I find one to be a daring attack on the purity and excellency of your Review. Is it not probable that this information may be given you by ſome one who wiſhes to excite your hoſtility againſt him? It certainly appears ſo to the writer of this, who has no other object

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in corresponding with you but to promote the interests of truth and justice; and would have subscribed his name if he could hope, with the respectable clergyman you mention, "that if any thing more make its appearance, it will be in a manner calm and dispassionate."

I remain, Sir, your constant reader,

Bristol, Feb. 19, 1803. SENEX.

N. B. Our worthy Correspondent is informed, that our declaration respecting Mr. Bere's disapproval of "the Life of Hannah More," was advanced on the authority of the respectable clergyman alluded to in the last sentence of his letter; a gentleman of unimpeached veracity, who was charged with a message to us from Mr. Bere himself, on this very subject. On authority equally respectable were founded our communications respecting Mr. Drewitt, of Chedder. We have taken great pains to ascertain the truth respecting all the events of the Blagdon Controversy; and we strongly incline to believe that *Senex* himself has rather been imposed upon by the principal agents and abettors of Mrs. More, than we by her adversaries. Is he prepared to disprove the positive assertion of Mr. JAY, that Mrs. *More* received the Sacrament at his hands *sundry times*, and not merely once, by accident, as her sister has not scrupled to declare; or even to deny that Mrs. *More* and her friend Mr. *Wilberforce* were frequent, if not *constant*, attendants, at Mr. Jay's conventicle.

SUMMARY OF POLITICS.

THE numerous communications from our Correspondents, inserted in the present number, occupy so great a portion of our sheets, as to leave us but little room for political reflections, on the state of Europe. Indeed those reflections henceforth will be compressed in a small compass; for if the broad proposition reported to have been advanced by Lord ELLENBOROUGH, on the recent trial of *Peltier*, viz. that *every thing which tends to vilify and degrade a foreign government, at amity with us*, is *a libel*, be found legal doctrine, we hesitate not to pronounce (and we will support the deduction from such premises, against any arguments that can be opposed to them) that all historical discussion, on passing events, and existing characters, is at an end. We feel bold enough to encounter all the foreign and domestic enemies of our Sovereign and his kingdoms, even were they more numerous than they actually are, but it would betray something more than courage and fortitude, to engage them when armed with such powerful weapons as this doctrine would place in their hands, and supported by such seconds as his Majesty's Attorney General, and the Lord Chief Justice of the King's Bench.

We have heard, that, presuming on this doctrine, General ANDREOSSI has already called on his Majesty's ministers to institute an official prosecution against Sir ROBERT WILSON, for the publication of his account of the Expedition to Egypt; and that the ministers have rejected his application, on the ground that he has written nothing but in the way of historical

torical diſcuſſion. But, if the fact be as it has been reported to us, and if the principle above ſtated have really been advanced by the Chief Juſtice, we are prepared to contend that General Andreoſſi had a right to make his demand, and that the Attorney General could not, without the groſſeſt inconſiſtency, or at leaſt without impeaching the juſtice of the Judge's poſition, refuſe to proſecute. Will any man be bold or rather ignorant enough to maintain, that the facts, relating perſonally to the Chief Conſul, in the late publication of Sir Robert Wilſon, have not a direct, immediate, and irreſiſtible tendency to *degrade and vilify his government?*—A poſition ſo untenable and prepoſterous cannot be maintained by any one.—Such being the caſe, then, how can the Attorney-General refuſe to proſecute the author of a book, which contains matter declared, by ſuch high legal authority, to be libellous, and therefore a fit ſubject for proſecution? But we ſhall forbear to preſs this point farther, until we ſhall have full information of the preciſe words uſed by Lord Ellenborough; for the ſubject is one of too high importance to be either ſuperficially diſcuſſed, or debated on doubtful data.

If ſuch be really the Law of England, in reſpect of libels, we ſhall certainly, as in duty bound, obey it implicitly; but, at the ſame time, we ſhall contend, that it is a law utterly deſtructive of all freedom of diſcuſſion, and pregnant with the moſt fatal conſequences, not merely to ſociety in this country, but to all the inhabitants of Europe; and not merely to the preſent age, but to poſterity. Buonaparte will have as completely triumphed over the preſs of Britain, as over all the preſſes of the Continent; and the applications of his Ambaſſadors for the impoſition of farther reſtrictions will, in future, be perfectly unneceſſary. He will have the advantage without the odium. It would however be the height of injuſtice and oppreſſion to inſtitute proſecutions, for *paſt* publications, on the ground of this *doctrine*, which, if it be law, has never been generally underſtood to be law, and has never been acted upon to the extent, to which, if true, it may *henceforth*, with propriety, be carried. We are not to be told that ignorance of the law is no juſtification or excuſe for the diſobedience of it; but the law of libels is well known to be ſo vague, looſe, and indefinite, even according to its paſt interpretations, that the moſt experienced lawyer will heſitate long before he gives a decided opinion upon it. The caſe of *Vint*, quoted on *Peltier*'s trial, was always conſidered as a very ſlight caſe, in a legal point of view, and as a very hard caſe indeed, as it affected the individual.

In thus ſpeaking, however, of the doctrine laid down on the trial of *Peltier*, it behoves us to correct a miſtake into which we have been betrayed by miſinformation. We had been given to underſtand, that the proſecution againſt him was founded on ſome of the many equivocal jokes which crouded the pages of his *Ambigu*. But the ground taken by the Crown Lawyers was certainly of a very different nature, and one from which they could not poſſibly be driven. The verdict of the Jury therefore was certainly a juſt verdict; and, had we been in the box ourſelves, we muſt immediately have concurred in it.—God forbid! we ſhould ever be the advocates of aſſaſſination. To violate a poſitive precept of the Almighty, or even to do evil that good may come of it, is not compatible with our religious or moral principles. We muſt, nevertheleſs, obſerve, than when we read the libellous paſſages, they did not convey to our minds the impreſſion which they made on the mind of the ſworn interpreter; though they certainly will bear

bear the conſtruction given to them in the declaration. Thus admitting, however, the ſtrength of the charge, and the juſtice of the deciſion, the propriety of inſtituting ſuch a proſecution, by the extraordinary interpoſition of the prerogative, at a time when the French official gazette, in which nothing is or can be inſerted without the knowledge and approbation of the Chief Conſul, (whoſe brothers and whoſe miniſters are known to ſupply many of its articles,) contained the moſt foul and the moſt falſe charges, not only againſt many of the moſt virtuous and moſt illuſtrious characters in this kingdom, but even againſt the moſt virtuous and moſt illuſtrious of all, our beloved SOVEREIGN himſelf;—the propriety, we ſay, of inſtituting ſuch a proſecution under ſuch circumſtances, is a very different queſtion, which might admit of much doubt, and be the ſubject of much diſcuſſion. But we have done, for we really tremble as we write; ſince in retracing this laſt ſentence, we find, that we have placed ourſelves immediately within the ſcope of Lord ELLENBOROUGH's poſition; for, if, as we have ſtated, ſuch charges were inſerted in the *Moniteur*, with the knowledge and approbation of the Chief Conſul, charges the object of which was to fix on our mild and beneficent Monarch, the odious imputation of being indirectly the inſtigator of aſſaſſination, and directly the rewarder of it, the mere ſtatement of the fact muſt tend to *degrade and vilify his government*, in the eyes of every good and honeſt man. Thus, without, God knows! the ſmalleſt intention, or even diſpoſition, to expoſe ourſelves to the danger of an official proſecution, we have (admitting the poſition to be a juſt one) rendered ourſelves the objects of it.—Our readers, therefore, will not expect us, until this ſubject ſhall have been ſifted to the very bottom, to offer any more reflections on the politics of Europe, of which the Chief Conſul of France conſtitutes the very ſoul, if we may be allowed ſo to ſay.

The detection of one of the moſt daring and deſperate plans that ever was formed for the deſtruction of our Sovereign and the ſubverſion of the Conſtitution, reflects great credit on the vigilance and wiſdom of the Secretary of State for the Home Department; while the prompt puniſhment of the principal traitors, notwithſtanding the *mad* recommendation of the Jury, is honourable to his Majeſty's Cabinet. This conſpiracy, however, the object of which was ſtated in evidence to be a revolution on the model of the French revolution, cannot but be conſidered as a curious comment on the Miniſterial text, that *Jacobiniſm was extinct* in this country; and that the example of France had, in that caſe, proved a warning to England.

It is worthy of remark, that of the ſeven traitors executed in Southwark, three were followers of Mr. *Rowland Hill*,* one a Romaniſt, and another

* Since the above was written we have read a paragraph, ſent by this fanatic to the daily papers, in which he aſſerts that none of theſe traitors ſent to him to aſſiſt them in prayer; and in which he denies *directly* that he is a *Diſſenter*, and *indirectly*, that he is a *Methodiſt*. He has not, however, dared to deny, that ſome of theſe traitors were his followers. As to the reſt, his paltry ſubterfuge and equivocation are worthy of his character, but will impoſe on none but thoſe weak frequenters of his meeting-houſe, whom he only retains in his ſervice, by perſuading them that he is a ſound member of the Eſtabliſhed Church, whoſe prelates and regular clergy he daily reviles; and that he preaches her doctrine which he daily attacks.—His hypocriſy is as deteſtable as his calumny.

(Deſpard)

(Deſpard) a man, without any religion at all. The circumſtances which marked the laſt moments of the latter, his refuſal of the ſacrament, his rejection of all ſpiritual conſolation, and laſtly, that of his dying with a lie in his mouth, are ſuch as muſt fill every religious mind with lamentation and horror. Among ſome very juſt and excellent reflections on this ſubject, in the *Morning Poſt* of February 23d, we find the following remark: —" He (Colonel DESPARD) made no ſecret of his deſigns, and we will venture to affirm, *that no one of his familiar acquaintance was ignorant of them.*" This is, indeed, a charge of the moſt ſerious nature, for every man who knew of ſuch deſigns without communicating his knowledge to the government, and without taking means to defeat them, is himſelf, by the law of England, guilty of treaſon! What then are we to think of the *patriotic writer* who was walking arm and arm with him the day preceding that of his arreſt; or of the ſtill *more patriotic orator*, who was ſeen in the ſame ſituation with him, in the vicinity of the Houſe of Commons, on the very day itſelf!—Let theſe Gentlemen beware; and may fear produce what principle cannot.

LITERARY INTELLIGENCE.

An elegant volume, entitled *Petrarca*, and containing a ſelection of Sonnets, amatory, elegiac, and deſcriptive, from the moſt admired Poets, by Mr. Henderſon, is in the preſs.

Mr. Walker, who tranſlated the Duc de Nivernois' Fables, is about to publiſh a Poem, entitled the Champions of Order, in praiſe of the noble exertions made by the heroes of this Country, who ſupported the cauſe of Religion, Morality, and juſt Government, during the late tremendous ſtruggle.